THE CHURCHMAN.

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The Churchman.

From the English Churchman.

Protestant Dissent.

In laying before our readers the following list of those members of the Church who have apostatized to Protestant dissent, we may remark that we have inserted those names only for which we conceive that we have sufficient authority; should it happen that inaccuracies are discovered in it, we shall be most happy to correct them. As regards many of the names, we may mention that we have the authority of more than one correspondent. We have omitted the names of those clergymen who have returned to the Church, or whose return appears probable:—

CLERGYMEN.

Rev. Andrew Jukes, B.A. of Trinity College, Cambridge, in Deacon's Orders, and late Curate of St. John's, Hull.
  George Bird, Rector of Cumberworth.
  Henry Baytiscombe, Fellow of King's College Cambridge, and Curate of St. Giles', Cambridge.
  —— Weigall, Curate of Blackley, near Manchester.
  Thomas Alfred Ashworth, Vicar of Farnworth, near Manchester, brother-in-law of the Rev. Hugh Stowell.
  —— Houghton, Incumbent of Ainsworth, near Manchester, ditto.
  J. Peck, (Bath) Curate of Chippenham.
  J. W. Peters, Vicar of Womersley, Yorkshire.
  Bernard Gilpin, Hertford.
  L. C L. Brenton, M.A., of Oriel College, Oxford, (Bath.)
  —— Morshead, of Oriel College, Oxford; assistant Minister of St. Mary's Proprietary Chapel, Bath.
  John Methuen, Vicar of Corsham, (Bath.)
  J. A. Wallinger, Minister of Kensington Proprietary Chapel, Bath.
  H. I. Prince, Curate of Charlinch and Stoke-by-Clare, (Brighton.)
  Arthur A. Rees, Curate of Sunderland, and Minister of Thomas St. Episcopal Chapel, Bath, and brother-in law of Mr. Prince.
  H. B. Bulteel, M.A., Fellow of Exeter College, and Curate of St. Ebbes, Oxford.
  W. Tiptaft, B.A. of St. John's College, Cambridge, Vicar of Sutton Courtney, Berks.
  R. C. Philpot, M.A. of Worcester College, and Curate of Stadhampton, Oxon.
  W. Caldecott, M.A., Curate of Claybrook.
Hon. and Rev. H. Bridgeman, Incumbent of Blymhill, and Rector of Teddington.
Rev. G. Freer, Incumbent of Yaxley.
  Fred. Tryon, Vicar of Deeping St. James.
  P. Butler, Curate, St. Margaret's, Ipswich.
  —— Jeckell, Curate of St. Clement, do.
  —— Earle, Vicar of Maddington.
  —— Harris, Incumbent of Plympton, near Plymouth.

LAYMEN.

Richard Burdon (now Sanderson,) Fellow of Oriel College: Nephew of the late Earl of Eldon.
G. Vicesimus Wigram, Examined Undergraduate of Queen's College, Oxford.
Benjamin W. Newton, B.A., Fellow of Exeter College, Oxford.
William Jarratt, Undergraduate of Queen's College, Oxford.
Francis Newman, B.A., Fellow of Balliol College, Oxford.
William Weston, Undergradute of Queen's College, Oxford.
Henry Moncrieff, B.A., Gentleman Commoner of New College, Oxford.
—— Lowe, a Lay Agent of the Pastoral Aid Society at Ipswich.

In addition to the foregoing names we have received the following, but without sufficient authority or particulars to justify us in entering them in our list.

Rev. J. Darby, (an Irish clergyman.)

Rev. J. R. Pears, one of the Masters of the Endowed Grammar School, Bath, and, we believe, still Rector of Charlcombe, who, we learn from two correspondents, is in the *constant habit* of attending, with his family, at Mr. Wallinger's meeting house, ("Bethesda Chapel,") Bath.

In making this list public we shall not follow the one-sided example of the *Record*, *Standard*, and *Herald*, but shall add to it the names of those who have apostatized to Rome, taking our list from the latest edition of the foregoing journals, subject of course to the same rules which we have applied to the above list.

CLERGYMEN.

Rev. Bernard Smith, late Fellow of Magdalen College, Oxford.
  Daniel Parsons, M.A., Oriel College, Oxford. [This is at present doubtful, we understand.]
  C. Seager, M.A., Worcester Coll., Oxford.
  G. Talbot, M.A., St. Mary Hall, Oxford.
  D. Wackerbarth.

LAYMEN.

Johnson Grant, Esq., St. John's Coll., Oxford.
Edward Douglas, Esq., Christ Church, Oxford.
Peter Renouf, Esq., Pembroke Coll., Oxford.
W. Lockhart, Esq., Exeter College, Oxford.
T. H. King, Esq., Exeter College, Oxford.

In this last list we have excluded 'a Tradesman of Oxford,' 'A boy at Shrewsbury School,' and four ladies, whose apostasy is so carefully chronicled by the Ultra-Protestant journals, because were we to include such cases we might easily fill a column with those who have fallen into Protestant Dissent.

It is probable that we shall be told that the first list embraces a longer period than the second list does, to which we will reply that we are quite ready to publish any additions which may be made to the second list within the same period of time, but we imagine that a retrospective range of a dozen years will not add half a dozen names to the list.

It has been dinned into the ears of the public, with all the persuasive influence which notoriously results from reiteration upon reiteration, that those principles which the best and the wisest and the most faithful of the sons of our Church have advocated, *naturally* tend to make men apostatize to Rome. This slander has had the desired effect of decoying public attention from the true evil which has silently been "eating out the heart of the Church."

Our sole motive in entering upon the painful and melancholy task of telling forth the names of those who have apostatized from their baptismal and ordination vows, has been to place the Church's danger plainly and *honestly* before the eyes of Churchmen; and we do earnestly trust that those persons and journals who have been instrumental in collecting materials for jealousy and alarm exclusively from one quarter, will have the candor and the honesty to tell the *whole* truth, as we have now done. 'From all false doctrine, heresy, and schism, good Lord deliver us.'

From the English Churchman.

Sacred Art.

Sir,—The following passage caught my eye the other day, in looking over the pages of a periodical work, and, as I perceive that you devote a good deal of attention to the subject of Sacred Art, I think these remarks may not be unsuitable to your columns. They refer principally to Ecclesiastical Music, but they have, of course, a more general application.

. . . . We address ourselves to those who are predisposed to reverence the judgment of the Church; and who, therefore, will find little that is startling, or unlikely, in an assumption that the arts have never greatly erred from their true office, with relation to religion, so long as the Church herself has been their nursing mother; and that it is only when abandoned by her, that they have been nourished and quickened by another spirit, and learned to speak another and a prouder language. If we are agreed on this, we shall find no great difficulty in determining what kind of art is strictly ecclesiastical, and that, too, independently of any question of the comparative artistical merit of the arts of different epochs. So long as art placed her powers a votive offering on the altar of the faith, and so long as the Church continued to exercise her authority and judgment in applying those powers, however rude or refined they may have been, to the adornment of her offices, we may be quite sure that, whatever the quality of the art, there was no great departure from its true end, nor change in the spirit in which it was exercised; we may feel quite safe, under this guarantee, in restoring to the Church those models of art which in former days she invented and prepared for her own use. . . .

It must be remembered that Christian art has a higher drift than the mere pleasure which as art it is capable of affording the physical sense. Even in secular art, we should take a very superficial view of the matter, if we supposed the merit of the works of one age to be determined by the appreciation of another. Who is there ignorant how long ancient Grecian sculpture lay unnoticed and neglected? The sculpture itself had remained unchanged; but we were changed, when we learned to perceive its beauties. Much more in passing a judgment on the sacred art of former days are we likely to be led astray if we blindly follow the current taste of our own time, or, indeed, if we suppose that it can be appreciated at all by what is now-a-days called taste.

A man may have great capacity for enjoying "concord of sweet sounds," and yet be utterly incapable of perceiving that which constitutes the real excellence of the art when it is exercised on religious affections. A painter may (and most painters among us do,) allow their eyes to wander with delight over the canvass of Rubens, dazzled by its gorgeous magnificence and splendor, without observing that the subject he has treated is a sacred one, or dreaming of the intense disgust with which his sensuality, profanity, and coarseness must inspire any one who regards the picture as a representation of the objects of a Christian's adoration or reverence. The reason of this is obvious;—there are qualities of art addressed to the senses, that afford us pleasure, independently of the subject on which they are engrafted; and, as in this case, even in defiance of the incongruity of the subjects and the dress in which they are clothed. The artist, by leading captive the physical sense, has made us forget for the moment the outrage he has perpetrated on the moral sense. The same happens in music. We listen, for example, to many of the sacred compositions of Mozart, and are enchained by a fascination that, while the spell lasts, makes us forget the wanton effeminacy of the tone in which the prayer of supplication for mercy, perhaps, or the praises of the Redeemer, have been uttered.

We trust, however, that we have passed the time when art being regarded as a merely secular thing, its history was looked upon as the record of a series of successive struggles for existence, after that fashion which capricious fancy dictated for the time; and when the circumstance, that religious feeling was for a long period its only source of inspiration, and religious use its sole purpose, was thought to be an accident, a prejudice, a hindrance to its right progress. Students of art have ceased to take this shallow and superficial view of its history. Greater research and a sounder philosophy of art have shown that religious feeling, so far from being accidental to the art of the middle ages, was of its very essence;—that, so far from being a hindrance to the progress of the arts, since they have lost this, they have wandered and cast about like a ship without a rudder, at one time ministering to sensuality, at another seeking to re-animate the poetry of paganism as a substitute for that of Christianity. We may make it a question whether it be legitimate or no to apply the fine arts to any but a religious use;—on the continent some hold one way, some another, with respect to this;—but all are agreed, not only that we deprive the arts of the middle ages of their great (we had almost said their sole) interest and charm, but that it is impossible to understand them or appreciate their excellence, if we contemplate them apart from their uniform and definite end, of expressing by images and modes of imitation, severally peculiar to each, the ideas, the sentiments, the aspirations of a Christian. "Christian art," says M. Raoul Rochette, speaking of painting, "agrees with pagan art in this,—that it takes nature for its guide and its moral, but it exercises itself on types altogether different, and in such a manner as to interest the moral rather than to please the physical sense. A God-man, a virgin mother, old men, women, children, expressed in this imitative system, a new philosophy, whereof the images were founded on the *griefs*, the *infirmities*, the *imperfections of humanity*. . . . . In taking for its objects of imitation types which had nothing in common with those of antiquity, and in proposing to itself in this imitation another end than that which guided ancient artists, who directed all their views to physical beauty, Christian art, by making all subservient to moral expression, produced in the region of imitative art, a revolution similar to that which Christianity itself had effected in the moral world."

In other words, Christian art has, like the art of antiquity, an ideal towards which its energies are directed, and by reference to which alone it can be understood or appreciated. In antique art, physical beauty was an essential element; and hence, as M. Rochette has well remarked, what we term its ideal, was no other than the reality itself, under its most embellished form, or with its most elevated expression; and the main purpose of this kind of art, accordingly, was sensual (or to use Mr. Coleridge's word, "sensuous") pleasure. The ideal of Christian art, on the other hand, is not to be found in the reality, but in something beyond, signified, implied, or expressed; and which can only be expressed at the sacrifice of many qualities of art that naturally gratify the senses. Compare, for example, the Apollo Belvidere, and the St. Sebastian of Perugino; the one appears to march along as if the earth were unworthy of his tread, exulting in all the pride, self-sufficiency, self-confidence, disdain of control, the power, the corporeal beauty, and dignity (if you will) of vigorous manly health;—the other of vulgar form, lean and emaciated, feeble, humble. In the one we find every quality that is captivating to the sense and flattering to our nature. All the minutiæ of detail by which a representation is identified with common life, are carefully removed, while nothing is left out that can add to the pervading sentiment of perfect physical beauty and resistless power. In the St. Sebastian, on the contrary, we had almost said that nothing is left to convey even a hint of physical strength. Instead of perfect form, we have one of ordinary every-day occurrence;—instead of manly vigor, we have feminine tenderness;—instead of lusty health, we have the pallid hue of suffering;—instead of the disdainful downward glance of the eye, the proud distended nostril, the beautiful, though contemptuous curl of the lip, we have a countenance, whose every line betokens meekness, patience, gentleness; and if it is joyful, it is illumined only by a joy that shines through an external of suffering.

In truth, there is a something in Christian art that, naturally, is not more agreeable or palatable to us than Christianity itself is: and Christianity must have taught us to aspire to that kind of perfection, of which the art only gives us the resemblance, before we can admire it in the copy, or to experience the sentiments and emotions which the art seeks to express, before our sympathies can be excited by it.

We must ourselves have learned to abridge our desires of physical enjoyment, before we can be content with a kind of art in which this is secondary. We must possess more than a mere susceptibility of the pleasure derived from the beautiful and agreeable in the objects of sense; for, if we judge by this rule, the very best works of sacred art must appear cold, lifeless, and unattractive. Our tastes, in short, must have been cultivated in the school of Christianity, and have undergone its purifying and transforming discipline. We ourselves must have used restraint before we can estimate the use and value of that restraint, which art imposed on herself, when she suffered the mark of the cross to be imprinted on her winged hand.

We fear that all this will be reckoned very mystical and obscure; but we wish simply to impress on our readers, as intelligibly as we can, that a relish for Christian art, in its highest form, is not the offspring of taste, if we use the word in its ordinary acceptation, but of taste subdued by the power of religion;—a taste, in its origin ethical rather than physical; that looks at the spirit of the art rather than its form; and that uses the realities of art only as the figures, the sacraments, the shadows, the language,—the conventional means, in short, by which expression is given to sentiments and emotions, that have their birth, not in nature alone, but in nature *transubstantiated* (if we may be pardoned the use of the word) by the spirit of Christianity.*

Now, to return to the point whence we set out. Supposing we are agreed that the Music of the Church stands in need of reformation,—we feel thus much—the conviction is forced upon us by a right-mindedness, that is making its way in all matters of ecclesiastical decorum; the question is, whether, in conducting or promoting a reformation, it be more advisable to adopt a rule, such as that we have suggested, or to follow the guidance of our taste.

If it be true, as has been advanced above, that Christian art is the offspring, not of taste merely, but of taste directed and controlled by the spirit of Christianity,—it is also true, that to appreciate the merits of works of art done by this influence, our taste must have been brought under the same dominion: but here is the difficulty. It is not enough to say that we possess the two elements,—that on the one side Christianity is still extant, and on the other, that taste in the arts is flourishing among us,—for the fact is notorious, that for the last three centuries, the breach has been gradually widening between the two; and, however much individuals may lament this, they cannot escape the influence of a state of things beyond their control. We are all part and parcel of the times in which we live; and imprisoned and fettered as we are, by the habits of thought and modes of life that constitute the character of our age, all our attempts to free ourselves from the dominion of circumstance must be partial; and in thought, perhaps, rather than in sentiment and action.

Now, it is not merely the actual divorce of art from religion that we have to contend with, but confirmed habits of taste consequent on this, and rules of excellence which we have insensibly adopted, that are in principle diametrically opposed to those which must have been current in the best days of sacred art. In one respect, paganism and Christianity taught art the same lesson;—both directed it towards an ideal excellence; both called into being by its means a series of types, by which the ideal peculiar to each was either realized or symbolically expressed. But art has forgotten the high purpose she learnt from both; she has forsaken the ideal for the sensual.

We have stated that the arts which have ministered to Christianity owed to her their birth, their nourishment, and their maturity. Up to the period when they reached perfection, there was no taste for art but a religious taste; and this was gradually carried into and exercised on, the affairs of common life. The architecture of the Church was applied, under a modified form, to civil and domestic uses; but its style retained its ecclesiastical character. At a later period the figured music of the Church assumed the form of the madrigal, and became matter of amusement and recreation; but it varied little for a time from the sacred style. A revival of a taste for the poetry of classical antiquity, led painters to exercise their art on subjects drawn from this, but they clothed their new images in the characteristic traditional dresses of sacred art.‡

We do not find fault with this new bias of art; but it was attended with important, and, considering the concomitant decay of religion and respect for all matters ecclesiastical, inevitable results. New tastes sprung up, or rather, perhaps, tastes were brought into exercise, and found gratification that hitherto had been kept under restraint. In the genuine Music of the Church there was an asceticism, (if we may be allowed the word,) a solemnity and a rigidity which we can easily suppose must have become distasteful where the principles and feelings that gave rise to these characteristics were supposed to have no place; and that without imagining any great decay of religious feeling where Church matters were in question. It is not surprising, therefore, that when a commencement had once been made in the cultivation of the art for mere amusement, a new and lighter species of music, more tickling to the ears, should very rapidly have sprung up. But mark the effect of this. The same composers supplied both the Church and the chamber; and in proportion as the madrigal style diverged from the sacred, it became more difficult to adhere to the spirit of the latter. Indeed, it was morally impossible, if we consider how rapidly the new taste for social and convivial-music gained ground, and the demand which there consequently was for novelty, that composers, who threw all the force of their genius, without restraint, into this kind of art, should have continued at the same time to submit to the trammels imposed on them by the rules of sacred composition in their works for the Church. Whether it were so or not, it is a fact that the novelties and peculiarities of the madrigal style were gradually engrafted on Church Music.

What the cultivation of convivial music commenced, that of dramatic completed, and by the same process; until, at length, the case was completely reversed. At one time, as we have said, the power and sway of sacred art was so great and pervading that it imparted to the whole artificial world an ecclesiastical character; but now the art of the Church lost all character of its own, and became about as weak a reflection of secular art as secular had been formerly of ecclesiastical. For example, in the case of the picture by Bellini, mentioned in a note above, we find a profane subject invested with the characteristics of sacred art; in a sacred work by Rubens, on the other hand, we shall find sacred personages with the dresses, the luxurious action, the sensual expression of the courts of his time. Or in music; on the one side we have the madrigal hardly differing from the motett, and on the other we have the modern Italian mass differing nothing from an opera. Or in architecture; on one side we have Westminster Hall and the old Palace of Westminster, and on the other any of the churches in Regent-street you may like to select.

But the case has not merely been reversed with respect to the influencing source of art; a greater change has taken place in the art itself, which has now gained the supremacy. We have said that the progress of the arts has been from the ideal to the sensual. We mean that they have gradually come to adopt as their end that kind of sensual pleasure which is derivable from art, based upon the passing associations and fashions of the day; and that they have rejected for this the ideal proposed by religion. The arts of paganism pointed at an ideal perfection of external nature; the arts of Christianity at a spiritual perfection, and its concomitant ideas and affections; modern art looks to neither. It has in common with pagan art that it is sensual; but it wants its elevating and purifying purpose; in common with Christian art it is ethical; but its ethics are those of fashion, not of Christianity. Now, whether we will or no, we lie under the baneful influence of these characteristics of modern art. Accustomed to make the physical pleasure we receive the test of merit—and equally accustomed to act as if taste in art were a thing between which and religion there were no connexion, may it not happen that we shall find little of that kind of enjoyment which by habit we have come always to expect from works of art, in those works which in point of religious feeling are the best? May it not happen that, by placing taste beyond the sphere of morals, we have lost the intensity of vision by which a right and a wrong spirit may be detected in every avenue of sense, in every food for imagination and intellect; and that even in what we have been accustomed to reckon the innocent means of enjoyment? If we are to judge of ancient Christian art by our feelings, we must try our feelings by our habits: we must inquire what our tastes are based upon. If, in the matter we have in hand, we would know whether the Church of past ages, which felt differently, felt more truly than we, this must be our course. If our habits are luxurious, indolent, intemperate, (and we use these terms not in the gross sense,) we can hardly be expected to have much sympathy with a kind of art which was founded on and gave expression to feelings engendered by the fastings, the vigils, in a word, by the humbled spirit of ancient Christianity.

The course of the arts towards the sensual is one only among the many evidences we possess that we live in times peculiarly designated in prophecy as sensual; the influence of this tendency on the Music of the Church is a step only in the ladder by which she has gradually suffered herself to be dragged into the arena of worldly life. Is there not, then, reason to distrust any guidance in the path of reformation that must, in the nature of things, be biased, if not misdirected, by circumstances so adverse to clearness of discernment and purity of taste and feeling? Are we not justified, on every ground, in recommending the adoption of music, which there is no doubt was invented by the Church for her own use, even though it may, in the first instance, be unpalatable to us?

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* We may observe, in passing, that the view we have taken will account for the opinion maintained by the devout painters of the modern German school, and espoused by Mr. Drummond in his recent pamphlet on Art, that it is impossible for an irreligious man to depict sacred subjects truly; *e. g.* that a sensualist cannot, if he will, give us a true image of virgin purity and modesty; and, we believe, it is difficult to dispute this; for hypocrisy, though easy in society, is impossible in art.

From the remarks made above, we may also see something of the cause of that character possessed by works of ancient Christian art, which has been termed *unworldly* or *unearthly*, and which most people feel without knowing in what it consists. But if Christian art be a resemblance of Christian life, we can easily understand why it should abridge itself somewhat of its power of gratifying the senses. We can comprehend why the churches of olden time, with their stone seats, their marble floors, and their temperature, warm or cold, as the season provided, smacked a degree less of the life and enjoyments of this world, than your modern temple, with its advantages of hot-water apparatus, and Turkey carpets, and velvet cushions, and soft hassocks.

Communications.

For the Churchman.

"The fear of you and the dread of you shall be upon all nations of the land whither ye go in to possess it."

NUMBER TWO.

In proof of this being the fact at the present day with the feelings of the dissenters towards the Church, let our clergy every where look to their own experience with the sects, and they shall see that it is so. If a clergyman of the Church goes into a village where the society of the place is split into four or five jarring sects, the "Canaanites of the land" before he comes, may be at daggers-draw with one another, but at once "Gebal and Ammon and Amalek" unite against him, all against one because all have the feeling of fear upon them, all of them know the truth of his position and the advantage of it, the falseness and feebleness of their own.

Do you think that Churchmen alone believe in the "Apostolic Succession?" All the dissenters believe in it *as a fact*—they know that *we have it* and they *have it not*, as several have acknowledged to me. But it is not convenient to them, or profitable to move upon this ground, and thus "God has blessed our ministry and that is authority enough" (so blessed he Mahomet.) Therefore one of this blood is an adder to them, "Gebal and Ammon and Amalek" leave their quarrels and work together upon him, and no stone is left untouched, no means untried to "kill him off." The Churchman that has his eyes open, in such a case expects no mercy; if he sustain himself it must be against all odds. Should this be so, the "Canaanites" are very civil—at a distance and very polite—when they can do no harm, but all their actions say to him, "No closer good friend."

One of the shrewdest as well as the most kind hearted men that I have known, the late Lemuel B. Hull, of Milwaukie, remarked this to me as a thing that he had invariably experienced: "I have known," said he, "many dissenting clergymen to whom I wished well, and with whom I should have been glad to be upon intimate terms; but there was no such thing as getting near them; all I could get from them was a bow and a civil "good-morning." They seemed to be afraid of the Church, and inclined to run away from her clergy; and the best of them would do the Church a shrewd turn when he could do it slyly and safely. Is not this the experience of our clergy all through the country?

Again: in this warfare all weapons are used and all advantages taken, however cowardly and ungenerous they may be. This determination to put us down at all hazards and by all means, can come only from one thing—the general and pervading sentiment of heartfelt and vital dread and fear. I shall give only two or three instances out of hundreds, and all of recent date. The first the venomous slander so industriously circulated and so greedily believed, that our missionaries, with the Romanists and Badger the English "Puyseyite," set the murderous Pasha of Monssoul upon the miserable Nestorian heretics. Again, let us look to the zeal with which they print and read and laud the renegades and apostates to Church principle that may write in the English Church, Whately and Isaac Taylor, and Goode, as well as revive the old dead latitudinarians and rationalists, and puff them off with "The Great Dr. This" and "Bishop That," no less! to cheat gaping ignorance and seal the eyes of winking credulity. Would it be necessary to have recourse to such unfairnesses, if they were not afraid, or if they had a fair and tenable position to maintain? Another instance yet;—let us look at the cry of "Puseyism." We know, and every man of knowledge among them knows, that the peculiar tendency Romeward of some few (only one or two at the most) of the Oxford men, is a thing wholly political, and generated in them by the same cause that produced originally the Supremacy of Rome, the tyranny of the State over the Church, and the impossibility of breaking through this bondage, *from which we are free.* They know, therefore, as a consequence of our position, and also as a matter of fact, that there is not such a tendency in one of our clergy out of a hundred. They are well aware, too, that our doctrines are precisely the same, and no more, for which Seabury was so meanly and mercilessly persecuted in Connecticut sixty years ago, which Hobart preached at the time when Pusey was an "Evangelical" and "Newman" a disciple of Whately!!! Yet listen to the idle cry of "Puseyite"* against such men as Bishops Onderdonk and Whittingham, Drs. Jarvis, Seabury, and Wainwright! Truth, when it goes to war factiously with the arms of falsehood is ever defeated. What shall be the issue when the strongest weapon forged against us who are of the Body of the Truth, is, whether guiltily or innocently I do not say, a falsehood, when in the remotest corner the "Canaanite" trembles to hear of the "Puseyites," and how all the "'piscopals" are "a turning Papists,"—when in the woodman's shed by the Mississippi, "Trepidæ pressere natos ad pectora matres" at the cry, and the old grannum in the corner unfolds the "Advocate and Journal," and shivers at the thought that we are all turning "Puseyites," for "Dr. Bond says it, and he is a Doctor of Divinity," (bless the mark!) "A sort of Papists, Puseyites, or Cat-licks, as the French folks down the river call themselves." Truly the same will be the issue of the conflict as has been and shall be ever, when falsehood is made the chief weapon of the war. "The Lord maketh brim the tokens of the liars." "Their enemies shall be found liars unto thee;" and again, "The hail shall sweep away the refuge of the liars and the waters overflow their hiding place." This shall be the result, and we see it and are assured of it. And yet it is a hard thing for one to read these slanders and think of their universality. And then to think of such events in the projected coming of Father Matthews next year, and consider that not a church of these folk who think the pope anti-Christ and halloo against him so vehemently, that will not be flung open to the priest of an idolatrous Church; not one of these vociferators of the "no popery" cry that will not flatter and fawn upon the Carmelite friar! What a consistent thing this cry of "wolf" is!

So far with regard to the circumstances which come within the experience of our clergy, and which, as we can see, are all tending to make us stand more compactly and consistently upon our own ground—all generate in us more or less the feeling of the old Church indomitable, and let us see that in ourselves only is our own safety. Let our laymen look to their own experience, and precisely the same process they shall see going on. Are not all our laymen, high and low, united in the wish that the Church should spread and flourish? Do they not all feel that there is very little communion of sentiment between the pious Churchman and the pious dissenter, admitting both to be equally sincere? Have not our laity as a general thing seen the wish in dissenters always and at every time to injure their attachment to the Church, from the transparent flattery of their papers for the last ten years to "Low Churchmen," now so beautifully laid bare, to the slightest intercourse of private life? Do not our laymen know how common a thing it is for our "pious" dissenting friends to condole with us in "Christian sympathy" upon "the troubles in the Church"—to lament that our Bishop, "so kind-hearted and so good a man, should be a Puseyite"—to talk of "robes and popish vestments," of the lamentable deficiency in "vital piety" of some of our people and the "doctrines of grace" in some of our clergy, and every thing else that can put an obstacle in the individual's way?—and all in the "spirit of Christian sympathy." Do we not know that no opportunity is omitted by our pious dissenting friends of assailing the young, the irresolute, the uninformed, among us with all sorts of talk about the "popery of the surplice," "the bigotry of not going to prayer meetings," or joining in "revivals" with our brother Christians who are so liberal, with high talk about "formalism and spiritual piety." Our laity know that this is what they have to bear with in their private intercourse with them all from him that talks in the pulpit, to her that preaches in the prayer-meeting. They know that these insinuations, howsoever they be brought in, are calculated for the person, one class to one, another class to another, for peculiar tempers and dispositions. If a Churchman know his ground he will have but few of these things, but if he is kind-hearted, willing to conciliate, and ignorant of his ground, he will have enough and more than enough of this talk in the spirit of Christian kindness and "Christian sympathy." How could this method of working be so general but that there is a general "fear and dread" of the Church upon all that do not belong to her fold, and therefore a general impression upon them all, apart from all intentional organization, that to put even the smallest obstacle in her path is a thing that will be of disservice to her and of service to themselves. For there is not one Church and five hundred sects, as they well know, but one Church and one cause and interest of dissent; and every injury done to the one is felt by the other to be a profit to it. If the highminded, the pure of heart, the noble spirited, and the naturally religious join with the Church then is their influence for the Church and against dissent; if they are prevented from uniting with that which is most kindred and congenial to such tempers, then they must unite with one form or other of dissent, for the truly religious mind is a social one, and must have society in religion. These minds are often those which are deterred by small obstacles that would not delay or retard the progress of coarser and more energetic tempers. And therefore for them is kept in store the charges, faults, and censures above mentioned, refuted time after time, but still brought up again with untiring pertinacity.

Therefore, too, no trouble happens in the Church but these kind Christians blow the coals, and try to make it forty times worse in appearance than it is, laud and eulogize the "Christian piety," "profound learning," and great talents of the authors of it, even if they care not a sixpence for them, and in every way work so strongly in the one direction, that we cannot but see their object is to injure, and their only one; and their motive is that "the fear and the dread" is upon them of a body which they surely and certainly know must "possess the land."

Our laymen may think this an extravagant anticipation. Yet let them ask themselves, Can the Christian world be all Baptists, all Methodists, or all Presbyterians? History will tell them they cannot be so, never have been so. Even one nation cannot be so, as the history of Scotland, Holland, and Germany will prove. Even from reason the Church is a society of unity, dissent is fragmentary. Can Christianity remain as it is, parcelled up into jarring sects, who from their ignorance, and by the tone of their preaching are driving into formal unbelief men of sound hearts and sound heads, who would be an honor to religion? It cannot remain so; ours is plainly a transition-state. Can the whole world be Churchmen? They have been so, even in despite of Church-and-State, until unity was broken up by the ambition of Rome. Then it was broken—and not at the Reformation, which some of the extreme followers of the Oxford men, the true "Puseyites," with a manifestly treacherous intent, cast all the blame upon. They might as well blame an earthquake or a tornado which a pestilential state of the atmosphere, or an accumulation in the earth of various vapors, had rendered absolutely necessary in God's providence.

Let the true Churchman, layman as well as clergyman, ponder these signs, and look over the future with a clear sense of our capabilities, of the feelings towards us of the mass of dissenters, and of our "objects and ends," as a body called out of the world for peculiar purposes to be effected, and he will see that all the circumstances that surround us, all these tend to increase as well as to produce in every Churchman the decided prestige and assurance of ultimate victory, and to cast upon our opponents still more and more the embarrassment of "fear and dread." The indomitable will is arising among us. The will that feels itself an instrument in God's hands, and therefore unconquerable, that shall be to us as it has been to the Church in all ages at once the assurance and instrument of ultimate success.

In the mean time let us know ourselves and our position, and bear as well as we can the little paltry persecutions which are the consequences of it, *the hardest task of all.* And thank heaven, that the laity of the dissenters are by no means so thoroughbraced dissenters as their leaders, but among them a great mass of men of true meekness and real sincere hearted Christian charity. W. A.

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* One would imagine that the "Tracts for the Times" was the "Manual" and "drill-book" of our clergy. Yet listen to a fact. In 1839 an edition of these tracts was proposed to be published by subscription; 350 subscribers, as I was informed, were got, the printing commenced, but it was never finished! I understood afterwards in 1843 that upwards of 100 copies remained unsaleable out of an edition of 500 in all. I suspect a good many, like myself, were brought to a dead halt by Tract No. 90, and many read very little of them. The soil and climate of America is not very much fitter to foster the unhealthy shoots of Church principle struggling from under the superincumbent weight of Church-and-State.

For the Churchman.

Bishop Hopkins' Letters.

Mr. Editor,—My last communication, (April 20th ult.,) relative to the validity of Lay Baptism, as maintained in the first Letter of Bishop Hopkins, ended with the testimony of Jerome. The next in order—and the last that falls within the limits of my design to notice—is that of "the celebrated Augustine, whose authority is cited in * * * our articles, and whose judgment in favor of the validity of heretical, schismatical and lay baptism, is admitted, even by the most determined of its adversaries, to be decided and plain." (Letter p. 37.) I make no remark on the assumption that "its (?) adversaries" place these baptisms on the same footing, farther than to doubt their doing so, except where these are *all* held to be really lay baptisms—which the first two are not necessarily—and pass on to Augustine's "judgment." This is given in reference to baptisms administered, (1) by heretics and schismatics; (2) by Christian laymen; (3) and by those who never were Christians.

1. This judgment in the first case appears in his discussions with the Donatists, who maintained not only that heresy and schism, but certain alleged impurities vacated orders and baptisms, while they therefore re-ordained and rebaptized those who came to them from the Catholic Church. "Augustine's argument is this: the unworthiness of the minister does not destroy the integrity of the sacrament; there are wolves within as without; heresy and schism without the Church, are as sin and an evil life within it; as these do not annul it, so neither do other faults. But he is speaking of ordained men in both cases. 'For it is the sacrament of baptism which he has who is baptized, and it is the sacrament of conferring baptism which he has who is ordained. And as he who is baptized, if he depart from unity, does not love the sacrament of baptism, so he that is ordained, if he depart from unity, does not love the sacrament of conferring baptism.'" (Manning's Unity of the Church, p. 263.) Does not this show why Augustine "laid down the maxim, that the sacraments which should only be given once, can not lawfully be reiterated?" (Letter, p. 37.) For, "Like as baptism, so do orders remain perfect in them; because the fault was in the separation, which, by the peace of unity was corrected; not in the sacraments, which, wheresoever they are, are still sacraments." (Aug. contra. Parmen. Manning, p. 265. But what has this to do with lay baptism, or how is this Letter supported by Augustine's saying, that "although it was granted that heretics had the baptism of Christ, yet neither heretics nor schismatics could receive the Holy Spirit, until they adhered to unity and charity?" (Letter, p. 37.) The spiritual effects of such baptisms is not in question, but whether they are lay baptisms.

2. "Augustine maintains the validity of lay baptism, even when administered without necessity, and therefore unlawfully and against the canons of the Church. His words are these: 'For although even a layman should give it (baptism) to a person in extremity, I know not whether any could say religiously that it ought to be repeated. If he does it without any necessity, it is an usurpation of another's office; but if necessity urges, it is either no fault, or a very pardonable one. But if it be usurped without any necessity, and be given by any one to any one, that which is given can never be said not to have been given," &c. (Letter, pp. 37, 38.) Now, what we are concerned to know is the judgment of the early Church in a case of this kind, and to which Augustine, as we shall soon see, (3.) himself appeals in another case. Is there here any such appeal? Or if there was any such judgment, would he have spoken thus doubtfully? Would he not have said that a baptism of the aforesaid kind *could not be repeated?* He seems to me very much like one "halting between two opinions," although he ends by speaking more determinedly as he proceeds in his argument against Parmenian, the Donatist.

3. "One more passage from this eminent father shall close his testimony for the present. 'There is yet another question,' saith he, 'viz., Whether baptism can be given by those who never were Christians; nor is any thing rashly to be affirmed upon this point, without the authority of a council sufficient to pronounce concerning so weighty a matter. But of those who are separated from the unity of the Church, there is no question but *they may and can give it*, and that they give it and hold it injuriously, without the bond of peace. For this has been long *discussed, considered, perfected, and established, by the unity of the whole world.*" (Ib. pp. 38, 39.) As Augustine declines deciding on baptisms by "those who never were Christians," we need not decide as to his authority on this point, for he has none. His judgment in the case of separatists is only a repetition of what is stated in his discussions with the Donatists before noticed. But can we conclude on the strength of his remarks that, his views relative to the lay baptisms above mentioned, (2.) and regarded as favoring their validity, were also "long *discussed*, &c, by the unity of the whole world?" If so, this question is settled.

I shall proceed no farther in the examination of testimonies, from Augustine downward, as given in the Letter, my design having been to learn what the early Church practised, and therefore, taught for the first four centuries. It yet remains for me to state briefly the conclusions arrived at, in the course of this discussion, and which are not those of the Letter. These will be given chiefly in the language of Archdeacon Manning. First, for "the evidence drawn from the first four centuries in favor of the validity of baptisms administered uncanonically, and in usurpation of office. It amounts to this:—

1. That lay baptisms by license, and in the unity of the Church, are to be recognized." That is, *if* the decision of the Council of Eliberis, and the individual opinions of Tertullian, Optatus, Jerome and others maintaining the inherent priesthood of the laity are to be recognized as judgments of the primitive Church Catholic.

2. "That lay baptisms without license or necessity, but in the unity of the Church are censured, but admitted." That is, again, *if* the decision of Alexander, of Alexandria, in the real or supposed case of Athanasius, and the opinion of the fathers just named, including perhaps, Augustine, are to be received for the judgment of the primitive Church.

3. "That baptisms by ordained men in heresy or schism are valid, but unlawful," e. g., in the case of the Novatians, Donatists, and others heretofore noticed. Evidently neither of these three conclusions, even if admitted to their full extent, have any bearing on those cases of lay baptism with which we have chiefly to do.

4. "That baptisms by unordained men out of the unity of the Church are usurpations, and yet not to be iterated for this reason, that the sacrament has still an integrity in itself—But it is to be observed that this last conclusion is no determination of the Church, but only an opinion given by St. Augustine under protest and with submission. It was, therefore, a point undefined." (Manning's Unity of the Church, pp. 276, 277.)

But again; "Every Christian writer for three hundred years with the only exception of Tertullian, and that in one passage alone, asserts the absolute unlawfulness of a layman's assuming any sacerdotal office, which the Apostolical Constitutions, the entire testimony of St. Cyprian, the arguments of St. Basil and Pacian and others plainly show. * * * A further and final proof * * may be found in the fact that, throughout the whole mass of all that constitutes the history, records, laws, documents of Christianity, there is not one that does not declare ordination and the consecration of the eucharist by a layman to be absolutely null. By the same rule all sacerdotal functions were alike vested in the priesthood alone." (Ib. pp. 277, 278.)

Although I have given the preceding four conclusions, as drawn out by Manning, for the purpose of placing the testimony of individual doctors and Churches before your readers, yet the summary of counter evidence, by which they are followed, leads me to conclude finally, that however much individual doctors and Churches may have differed both in their views and practices in respect of the administration of baptism, the early Church as a whole, determined against the validity of all ministerial acts performed by laymen; that this was the principle intended to be established. If then, *this* is a correct conclusion; if no such cases of lay baptism occurred as now fall under our notice, my inference is, that even if this was "a point undefined," (Supra. 4.) because there were no cases on which to decide, our decisions should be founded on the general principle established in the early Church. Still, if any, for want of any such ruled case, hesitate to express an absolute decision against *our* lay baptisms, and agree with Manning in preferring a hypothetical baptism as allowed or required in the Scotch Church, I should be the last to have a "fierce contention" with him. The Archdeacon's remark is as follows: "Therefore the question is as open now as in St. Augustine's day. It seems evident * * that if the baptisms of unordained men out of the unity of the Church can not be shown to be invalid, [by any ruled case,] neither can they be shown with certain reason to be valid, and therefore, although the sacrament may not be iterated, it may, as in a case of doubt, be conditionally given to such as are reconciled to the unity of the Church." (Manning's Unity, &c., p. 280.)

I say nothing about the disfavor with which even this moderate cause, (as well as the unconditional baptism of those baptized by men without orders.) is regarded in Bishop Hopkins's Letter. (P. 63.) Neither is it necessary to add any thing respecting the supposed and the real difficulties connected with the doctrine of "lay baptism invalid." (Ib. 59, 60.) For the question is not whether we are to avoid meeting the truth for fear of consequences, but whether we shall search out and confess the truth, leaving consequences to themselves, and the wise, overruling Providence of a merciful God. Besides, this is the state of the case; we must choose between a few diffiulties in their connection with Apostolic order, and a legion of them bound up together with anarchy and confusion in the Church of Christ. Of course, no one of your readers will regard the consideration of the present question in our own Church, as a Novelty, seeing that it has in some shape or other been agitated in the Church Catholic long before our times. A word or two might be added respecting the origin of this discussion at the present time; but those who are interested in it, will be little moved by its being ascribed to Oxfordism, or Presbyterianism, or politics, since the question of its origin is irrelevant, and has nothing to do with the decision of the point discussed.—God have his Church in his holy keeping! may it be "so guided and governed by his Holy Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life." ^τ^.

May, 1844.

For the Churchman.

Baptism Compared with the Lord's Supper.

Mr. Editor,—Doctor Stone in his "Mysteries Opened," first treats of Baptism—a specimen of which treatise the readers of the Churchman saw in the last number. With the following *sublime* and *elegant* extract he opens Part III.

"From our deliberate and prolonged survey of the most ancient of what I have termed the two great Christian monuments, those significant memorials of himself, which Christ hath builded within the ample inclosure of his Church, I come now to a view of its younger but more solemn sister, rearing itself evermore from amid the sad shades of Gethsemane and Calvary, and yet gathering most of its sublime impressiveness from the light which breaks around its summit, the light of eternal life. While *Baptism* is built on the broad *fact* of our *own* "death in trespasses and sins," and on the co-extensively broad *truth*, that we need a quickening and a rising to the new life of holiness; and while, from such a base, it towers upward till lost in the glories of our *bodily* resurrection from the dead as first-fruits of the great Forerunner's victory over the grave; *the Lord's Supper* is built on the mighty *fact* of *the death of Christ* as a sacrifice for sin, and on the equally mighty *truth* that in Him alone "we have redemption through His blood the forgiveness of sin," and rising from such a base, it points away till its pinnacle is lost in the profound *upward depths* of that light which it pierceth before the throne of God and the Lamb, the light of the soul's blessed life forevermore."

This surely is an *exalted* view of these *ordinances*, for *since* the preaching of these sermons and the publication of this book it will never do, whatever *before* may have been done, to call them, in any sense, "*Mysteries*." Z.

For the Churchman.

Mr. Editor,—As you know, we are here a curious inquiring people, with our eyes always about us and tongues ever ready to ask questions or express opinions. This peculiarity in my neighbors. gives me as much trouble as I give them—(for want of a better illustration)—and I ask your kind assistance to help me out of it. They ask me questions which I must pass in silence, and make remarks to which I must assent, or be subjected to the painful necessity of quoting Prayer-book, canon and history against those whom I desire not only myself to respect, but to hold up to the respect and admiration of others. I have felt the inconvenience for some time, but it galled me more particularly last night when conversing with a Congregational minister, whose learning, talents, and genuine piety command much respect, he remarked: "I should regret very much if Congregationalism had fallen as low as Dr. —— placed the Church in his Lecture." Now what could I say? Taking a stranger to church with me upon communion Sunday he saw the priest quit the chancel leaving a pile of bread upon the patten. "Do you never comply with the rubric at the end of the communion service?" What here could I say? Asked by a dissenter whether the Rev. Mr. —— and Mr. —— believed in baptism, I answered at once, "Certainly." "Why then do they leave their own children so long in sin and children of wrath?" I felt strongly the want of something to say. "What is the use of all that part of your Prayer-book headed 'Annunciation of the Virgin,' 'St. Peter's Day,' 'St. Matthew's Day,' 'St. Luke's Day,' &c., asked another, putting me to much trouble for an answer. "How is it that you talk so much about Lent, and you never have prayers during that time?" I told him it was a mistake, that there was service in the basement of —— Church one evening in almost every week, and still oftener in the back building of St. ——, but he still looked inquiringly. Still further, upon a highly intelligent Congregational friend expressing notions more Catholic than those of many of my fellow communicants, I asked him why he did not at once come into the Church? "What would I gain," said he. "You would then be in *the* Church." "According to your Dr. ——'s Lecture I am there now." "You would have the Apostolic succession." "True, but my new pastor, according to his own showing, would not administer to me a sacrament half as efficacious as that which my present one tells me he gives." "You would have a liturgy unequalled in beauty except by inspired writing." "To see it marred and mangled at their option by pastors leaving their Churches, forgetting the canons and rubrics they have solemnly engaged to conform to, and going into back buildings and cellars to hold meetings of their own fashion and appointment, whilst the solemn Fasts and Festivals of your beautiful Church are a dead letter to you." "No," he added, "we are imperfect I acknowledge, but we do not hack and hew ourselves. I would rather take what comfort I can find in our humble meeting house, than seek other amidst the wilful mutilations of your splendid Church." And how many amongst us, Mr. Editor, distrustful of Congregationalism, weak, weary, and heart-sick are deterred, like my friend, from entering the Church by the words and actions of those who should be foremost in their teaching and conduct to set forth her, and all that pertains to her—her truth of doctrine—her divine institution—her indefectibility—the purifying and strengthening powers of her sacraments—the wholesome propriety of her appointed Feasts and Fasts—the excellence of her discipline—the majestic beauty of her Ritual. Could these be proclaimed, as they should be, with the clear voice of uncompromising truth, Churchmen would no longer have to blush at the detected contradictions of their pastors; and wanderers from the unsatisfactory tenets of sectarianism, would find in her that which they now either, like my friend, despair of receiving, or in search of which they are lured beyond us to Rome in hopes of obtaining. In point to this, a friend who had come from Congregationalism into the Church, alluding to the lecture above mentioned, said, almost despondingly, "The meeting house I left was more of a church than the one described by my pastor." Now had not this gentleman's mind been so well improved as to enable him to see that the Church was not at fault, but that it was his pastor who could not comprehend her, what would have been the result? His early associations might have drawn him back again unhappy and discontented into Congregationalism, but most probably he would have wandered on to where promises are profuse, and explanations plausible, and in the unwholesome atmosphere of Rome he would have been lulled into a false and fatal slumber. And after the above detail of serious and assured facts, furnished by the experience of one individual alone, what must be believed to be the prevailing opinion concerning THE CHURCH in a community where she is so exhibited. X. I. D.

April 20th, 1814.

To the Editor of the Churchman.

The Protests—Doctors Commons.

Unlawfulness of Open Impugnings.

Rev. and Dear Sir,—The Diocesan Conventions of the Church in the United States of America are, I believe, uniformly held within the chief or mother-church of each Diocese—not only held there, "where prayer is wont to be made," but where also the Episcopal Chairs are supposed to be set up; hence, in other countries, called Cathedrals. On such peculiar occasions each Bishop, as a CHIEF STEWARD set over a Diocesan "household of faith," dispenses in his Lord's House, to those fellow servants committed to his care, "their portion of meat in due season" and in due place. This each Bishop does in his proper official capacity, as OVERSEER—επισκοπος. He takes the *supervisional* situation—the presiding post. The Chair is HIS *ex officio*. He rightly fills the *Diocesan* Chair as Bishop of the Diocese; and as such he sits *in Cathedra*. Consequently that which the Diocesan thinks it proper to utter *from thence*, comes with more than usual weight, and is on such occasions gainsayable. Accordingly it is commonly, nevertheless correctly, said, "*It comes ex cathedra*," that is, AUTHORITATIVELY. The usual, I may say universal application. of this expression, "*ex cathedra*," is a standing proof of what has hitherto been the feeling of Christian men when addressed by their Bishop in the CATHEDRAL—from THE CATHEDRA—from the CHAIR. It is, therefore, most indisputably a general truth, that observations made *ex cathedra* have heretofore been considered and allowed to be *an end, and not a beginning of controversies.*

I cannot, sir, help thinking that the members themselves, both lay and clerical, of your Diocesan Church Convention, must be fully convinced, that when they are thus solemnly assembled in the house of God, under a divinely-appointed chief-servant of God, then and there to further God's cause and his glory, and to receive due course and godly monition, they should rightfully and in all conscience feel bound to abide by the decent and deferential spirit of Ecclesiastical and Catholic rule, rather than to plead for the adoption of a conformity to the world's legislatures—to the precedent of parliamentary usages.

If these suppositions rest on an erroneous foundation, if my conclusions are drawn from mistaken premises, my suppositions and conclusions are freely open to correction. But if they are allowed to be just, I would solicit for the subjoined extract, the unprejudiced consideration of those hundred brethren who were induced unadvisedly to sign a public newspaper appeal to the Laity of the Diocese against the Bishop. If they are allowed correct, I would, though but a poor British Presbyter, most earnestly yet most respectfully entreat those Right Reverend Fathers in the U. S. Branch of the Church Catholic, who have voluntarily assumed the open Censorship of their own venerable fellow in the Episcopate, deliberately—I had almost said dispassionately—to ponder well the wisdom, and the lovely spirit of my quaint quotation. Most heartily and honestly I add,—Would that our brethren had cultivated more the Christian dispositions of charity and quietness, and had "taken counsel" of one who was once a noble Confessor of the Faith, (when the persecuting Mary, of bloody memory, made havoc of the Church.) even of the distinguished, the peace-loving PARKER, ere they had rashly presumed publicly to scandalize the Church by their most lamentable protest! Had they consulted the recorded views of this excellent Archbishop—had they indeed "taken advice" of him, and of some other ancient fathers of the Reformed Church of England, they might have spared their fees to Doctors Commons; for then they should have found that *our* Church's discipline is ALTOGETHER AVERSE to public protesting, pulpit contentions, party pamphleteerings, and such like "*impugnings*," as being only calculated to "*grow offence and disquiet of the people.*"

The extract following is taken from certain articles, called "the Advertisements of Queen Elizabeth," (drawn up in Queen Elizabeth's time) and subscribed by the "COMMISSIONERS IN CAUSES ECCLESIASTICAL," to wit—*Matthæus Cantuariensis*, (Matthew Parker, Archbishop of Canterbury,) *Edmondus Londoriensis* (Edmond Grindall, Bishop of London,) *Eliensis*, (Richard Cox, Bishop of Ely,) and several others. The articles, after some directions relative to the licensing of preachers, contain these words:—

"Item: If any Preacher or Parson, Vicar or Curate, so licensed, shall fortune to preach any matter *tending to* DISSENSION, *or to the derogation of the* RELIGION AND DOCTRINE RECEIVED, that the hearers denounce the same to THE ORDINARIES or the next Bishop* of the same place; but NO MAN OPENLY *to contrary or impugn the same speech so* DISORDERLY *uttered: whereby may grow offence and disquiet of* THE PEOPLE, but shall be convinced and reproved BY THE ORDINARY, after *such agreeable order* as shall be seen TO HIM according to the gravity of the offence; and that he be presented within one month after the words spoken." (*Anno Dom.* 1564, *Anno* 7, *Eliz. R.*)

The tried Protestant Thalanse—the Bench of British Bishops who drew up the "Advertisements"—were pre-eminently *men of piety*; and were evidently *men of peace, and lovers of order.* "There were giants in those days" on the side of true Protestantism. The Church in the United States, in coming to a judgment on matters involving principles the most important, had rather take counsel of the spirit of these ancient worthies, "men of renown," "mighty in the Scriptures," (witness the Bishops' Bible,) and of the British Church's old and well attested Ecclesiastical Constitution, than of modern civilians in London, who have withal given their golden opinions blindfolded. The Church in your country, hitherto deservedly revered for its religious consistency and sagacity, will not be disposed to adopt hastily the *ipse dixit* of any man, or his "*private interpretation*" of her Prayer-book. However much, therefore, the seekers after *foreign* legal opinions may be disposed to regard such opinion (coupled with their own partial interpretation) as being altogether INFALLIBLE, the *Protestant* Episcopal Church, as she neither acknowledges *the pope* at the Vatican, nor *the popes* at Doctors Commons, nor those *popelings* at home who so coolly conclude that none can possibly be right but themselves, must *continue to* PROTEST *all assumption of private infallibility.* She will not yield up her legitimate right—*her own* SYNODICAL JUDGMENT; nor will she ever refuse to the truly aggrieved legal redress through the impartial administration of her wholesome peace-preserving canons—canons which her accumulated wisdom dictated, and which were never framed to lapse into a dead letter. "Does our law judge any man before it hear him?" "In PATIENCE possess ye your souls!"

Believe me, in Christian sympathy and sincerity, yours, COLUIM.

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* "Next Bishop of the same place" supposes the temporary vacancy of the Diocese.

For the Churchman.

Good Mr. Editor,—If it could possibly happen by any manner of means that a lovely portrait of the Virgin Mother, executed in oils, (especially if the Bishop of New York or one of his family was the artist or copyist,) should, some how, find its way into the Chapel of the Theological Seminary! what an awful fuss it would make to be sure! Appeals would pour in by the peck! protests by the bushel!! and round-robins by the hundred weight!!! So tremendous would be the sweeping storm of the blast of our Ultra-Protestant displeasure, that not one stone of the Seminary would be left upon another. "Away with *Popish* idols!" would fly from mouth to mouth and from sect to sect. We now-a-days prefer *Protestant* idols. There can be no possible objection raised against a picture of dear Master Johannes Calvin, some time regular Doctor of Laws, and some time irregular Doctor of Divinity. Not the slightest in life. But, O horrors, the abomination of "The taking-down-from-the-cross," (after Reubens,) or such like! Why it would put the whole city in an uproar. Let a full length Calvin, and a Luther, the consubstantiating doctor, "burly and big," grace the walls of the Institution, as they do. You need not bring them into the Chapel just yet. But, O shade of Cromwell! O ye Manes of Melville and Knox! A portrait of the Virgin! of "our Lady," (as the English Prayer-book has it,) of St. Mary the blessed!! what insufferable pollution that would be!!!

And yet, Mr. Churchman, it is curious what a mighty difference *time* and *place* may make. Once upon a time I had the pleasure of a peep into the Seminary of an American Bishop, with its beautiful Episcopal Chapel. My eyes rested on such a portrait of the blessed VIRGIN as I have described. Notwithstanding the excellence of the painting, and the propriety of the Bishop's remarks on the subject of painting and the arts ministering to devotion, to my stubborn protestantism, the picture set up in the Sanctuary of his Seminary seemed like the "fly in precious ointment." Most true is it, that one may do with impunity what would ruin the character of another for ever. Just suppose for a moment the consequence of *your* Bishop's taking it into his head (which be far from him,) to dress up the Seminary Chapel with pictorial helps to devotion, after the fashion of his brother in the Episcopate; not all the Croton Water Works could wash him white. "HIC NIGER EST" would be indelibly branded upon him. All the varieties of Protestant popularity-mongers would follow heartily the method of the very calculating Quaker in the anecdote:—Disappointed of the nice treat for which their mouths have been watering, they would one and all cry, "Mad dog!" after the causer of their disappointment. Though they would neither "*beat nor ill use*" the poor dog that had satisfied his own most reasonable appetite on their "tit bit," they would have a fine excuse for "*giving an ill name*" to him who had stolen the prey when they thought it as good as between their teeth. Loud and long would be their vindictive vociferations. "A Papist, a Papist," "Mad dog, mad dog," "A black Romanist"—"Hic *niger est*,"—et tu, *Romane* Caveto! which might be freely rendered—Our Bishop is plainly a "black sheep"—therefore do you, O popish Editor, look out. "Urit Ucalegon."

Nothing is plainer in fact than this: If a Church clergyman be a dissenter in principle, and consequently have gained the very questionable honor of being considered what is popularly and erroneously called an evangelical minister, he may do in most matters touching his profession whatsoever is right in his own eyes;" in other words, just what he has a mind to. If, on the other hand, he be sound in the faith, consistent in his practice, and jealous of his vows to Christ and the Church, then the slightest symptom of deviation from the usual *deviations from the Prayer-book and its rubrics*—the smallest shade of amendment in ministerial practice—any desire for the decent adornment of the sanctuary, is a sure source of suspicion, and furnishes ready food for falsehood. If, for instance, some clergyman in England, in obedience to the *Injunctions of Edward VI.*, (ratified by the Act of Uniformity, Primo Eliz., cap. 2,) place, as a *visible testimony against popish idolatry*, "two lights upon the Altar of that God who is 'the very true light of the world," the ignorant prejudice of popular Protestantism will set down as a confirmed Papist, the man who would keep us in mind of those Injunctions which gave the very deathblow to popery in the Church of England! While at the same time, that tip-top Evangelical, Mr. Baptist Noel, without any the smallest shadow of obligation whatever, follows out a fancy of his own, and paints no less than seven candlesticks on the wall immediately over the Communion table, in the identical place where, according to Queen Elizabeth's Advertisements, (recognized by the English Canons, see Can. 24,) the ten Commandments are to be set up. But this *Evangelical*-help-to-devotion,—seven painted candlesticks, instead of two real, is all right and proper, as long as Mr. Noel warns all men against the Romish tendency of the "two lights" enjoined by his own Church. (See last Table of Directions in the English Prayer-book, immediately before The Order of Morning Prayer. VIATOR.

For the Churchman.

Curious Coincidence between Popish and Presbyterian Practice—Exemplified in a preference for Viva Voce Discussions.

Dear Sir,—Will you have the kindness to admit into your valuable periodical, for the benefit of persons disposed to admire *verbal* conferences on subjects of religious difference, a couple of plain matters of fact, drawn from Ecclesiastical history? They prove the decided preference given by the Church of the Reformation to the *above-board*, honest, anti-claptrap, and sound principle—"*Litera scripta manet*," above the plausible plan of *viva voce* discussions—in former days advocated alike by Papists and by Presbyterians.

Previous to the introduction into Queen Elizabeth's Parliament of a Bill for the restoration of the English Liturgy, (set aside by the Popish Princess Queen Mary,) it was thought expedient that a public discussion should take place upon certain points most likely to occasion opposition. The disputants were to be, four Popish Bishops, five other learned men on the part of the Romanists, and nine distinguished divines on that of the Reformers. The disputation was to be held in Westminster Abbey, and made in English for the benefit of such Lords of the Council, and members of both Houses of Parliament, as were desirous in this manner to gain information respecting the questions to be discussed. The disputation was to be managed by *a mutual interchange of* WRITINGS *upon every point.* The WRITINGS, given in one day, to be reciprocally answered on another. To this arrangement the popish bishops *at first gave consent* for themselves and for the rest of their party. But the day being come, these popish Bishops, *contrary to expectation, brought nothing* IN WRITING, to be publicly read and then delivered to their opponents, but contended for a VIVA VOCE DISCUSSION, appointing Cole, Dean of St. Paul's, to be their spokesman. (See Heylin's History of the Reformation, also Collier and Burnett.)

So much in proof of the Presbyterianizing tendency of Popery:—and now for a matter of fact proof of the Popish tendency of Presbyterianism. Facts indeed are "stubborn things."

In less than a year after the Restoration a Commission was issued by King Charles II., dated March 25th, 1661, empowering twelve of the English Bishops and twelve of the Presbyterian teachers to consider of the objections raised against the Liturgy, and to make such necessary alterations as they should jointly agree upon. The place of meeting was the Savoy, in the lodgings of Doctor SHELDON, Master of the Savoy, and Bishop of LONDON. When they first met, the Bishop of London proposed to the Presbyterians, as it was *they* that requested the conference, to bring in all their objections IN WRITING, together with such alterations and additional forms as they desired. This method the Presbyterian party had *before declined* when it had been offered by the King, and again by the Lord Chancellor. On the present occasion, the Presbyterians wished that the debate should be conducted by amicable VERBAL *conference*, "according to the intent, as they *presumed*, of the Commission, and us being more likely to contribute to the object of their meeting; whereas WRITING would be a *tedious business*, and prevent that familiarity, &c., &c., &c." But the Bishop of London prudently *insisted on the safer* and *more certain course*, of bringing in all their exceptions, alterations, and additions, in one view IN WRITING, to which they should receive *distinct answers* ALSO IN WRITING. (Vide Complete Hist. of Eng., Vol. 3, and Collier.

Yours truly, DOCTOR VERMOPOTTS.

For the Churchman.

Free Churches.

Mr. Editor,—As the Church was instituted to propagate the Gospel, is it not worth while to inquire which is the most efficient mode of carrying out this important object, the prevailing practice in this country of letting church pews for a stipulated price, or selling them to the highest bidder, or the plan of having the seats free for all who choose to occupy them?

I make this suggestion, believing the subject is worthy of mature deliberation. Many prefer the former mode. The following are a few of the considerations that influence some to prefer the latter mode.

First. Because it was the plan adopted by the Church in the primitive ages.

Secondly. Because it provides gratuitous accommodations to the very many who love the services of the Sanctuary, and would gladly worship in its sacred courts, but have not the means to purchase an entrance.

Thirdly. Because a large portion of mankind have never heard the Gospel, and therefore are averse to paying in advance, or pledging themselves to pay for that which they know not the value of, may have an opportunity of hearing it and being made acquainted with its glad tidings, and influenced in aiding to maintain it.

Fourthly. Because all are invited, and none debarred, the privilege of an attendance at the house of God, and contributing to its support, and thus "the poor have the Gospel preached to them."

Fifthly. Because it is more convenient for most persons to make frequent contributions in small sums than large ones in advance, or at distant periods.

Sixthly. Because by this mode the rich and the poor meet together to worship, and cast their offerings into the treasury of the Lord with a consciencious reference to the abilities He has given them, and thus the grace of charity is kept in continual exercise, and their prayers and their alms are offered as a memorial to Heaven.

New York, May 8, 1844. W. H.

The Churchman.

New-York: Saturday, May 11, 1844.

THE SAILOR'S MANUAL OF DEVOTION. *By* WILLIAM BERRIAN, D. D., *Rector of Trinity Church, New York.* New York: published for the Executive Committee of the Army and Navy Convention, 20 John street.

The preparation of a devotional manual for the use of Sailors and Soldiers was a work of great delicacy and importance, and we are pleased to find that it has been entrusted to one whose mind is so imbued with the spirit of the Liturgy, and with the devotional works of our best divines, as Dr. Berrian. The author seems to us to have executed the task devolved on him with equal fidelity and discretion; making no sacrifice of truth, and yet obtruding no topics of a sectarian or disputable sort. The entire office of the Visitation of the Sick from the Prayer-book is inserted in the close of the volume, and the whole is compiled in the spirit of our truly Catholic Liturgy. It gives us pleasure to see that the Rev. Drs. Milnor and Tyng unite in commending it as admirably calculated to promote the end for which it is designed.

CHRIST'S WARNING TO THE CHURCHES; *with an Appendix on the Apostolical Succession. By Rev.* JOSEPH LATHROP, D. D., *with an introductory notice by the Rev.* J. M. WAINWRIGHT, D. D. New York: Alexander V. Blake, 77 Fulton street. 1844.

We had occasion some time since to give several. extracts from this work, derived from a book edited by Bishop Hobart. At that time we had never seen the original work, and we feel obliged to Dr. Wainwright and Mr. Blake for putting it within our reach It is an able defence of the principle of the Apostolical Succession from an eminent Congregational divine, and we unite with Dr. Wainwright in the hope that the effect of it will be to correct the loose and indefinite opinions now too prevalent on this subject, and to set many "upon thinking and inquiring what is the nature and design of the Christian Ministry, and whence the authority to exercise it is derived."

LECTURES ON CHURCH GOVERNMENT, *Containing Objections to the Episcopal Scheme. Delivered in the Theological Seminary, Andover, August,* 1843. New York: Published by Turner & Hayden.

The truly Christian temper in which the "Objections to the Episcopal Scheme" are here stated, makes it a pleasure to cherish and express for the venerable author all the respect due to his eminent services and station in the Congregational ministry. Dr. Woods writes not only without acrimony, but with a kind regard to the feelings of those whose views he opposes; a style which is the more refreshing after the profane trifling with holy things of which we have of late seen and still see so many painful proofs. The Lectures indeed have less the aspect of controversy with us, than of admonition towards the author's own people; and so far as they tend to check an ill-considered and precipitate movement on the part of Congregationalists towards the Church, they deserve to be commended by all.

THE STRIFE OF BROTHERS;—*A Poem in Two Parts, With Notes.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: G. S. Appleton, 148 Chesnut street. 1844.

In a dialogue between Irenicus and Catholicus, a variety of topics of present interest connected with the Church and her relations to the world is here agreeably presented. The versification is chastened, and both the text and the notes display the results of extensive theological and miscellaneous reading. The tendency of the Poem will be good.

LIGHTS AND SHADOWS OF SCOTTISH LIFE. *By John Wilson, Professor of Moral Philosophy in the University of Edinburgh.*

A new edition has been lately published by Robert Carter, 58 Canal street, and Thomas Carter, Pittsburgh.

GATHERED FRAGMENTS. *By Rev.* JOHN A. CLARK, *Rector of St. Andrew's Church, &c.*

The fact that this work has attained a fourth edition, is a pretty good proof of its popularity. It is one of a class of books which we cannot commend, and are yet unwilling to censure; setting forth the religion of what are called "Evangelical Denominations," under the guise of an Episcopal dress. Published by Robert Carter & Co.

CHURCH CLAVERING: *or The School Master. By the Rev. W. Gresley, M. A.* Flemington, N. J.: Published by J. R. Dunham.

The present volume is a 32mo. of over three hundred pages. The same work in a different form is contained in the Churchman's Library, an excellent series of publications original and from the English, which Mr. Dunham is offering in monthly numbers. This series (the Churchman's Library) is recommended by the Bishops of New York and Pennsylvania, and by the Bishops of New Jersey, North Carolina, and Maryland, and is well deserving of the patronage of Churchmen.

THE JUVENILE REPOSITORY, *Containing Lessons and Stories for the Young. Vols.* 1 *and* 2. New York: General Protestant Episcopal Sunday School Union Depository, 20 John street.

It is with no common pleasure that we have received these volumes, which are a reprint of a portion of Burns's Juvenile Series. We have never seen books better adapted to convey sound instruction to the young and to promote the healthy growth of their minds. The first volume contains the following advertisement:

"The Committee of Publication and Sales of the General Protestant Episcopal Sunday School Union, thankfully acknowledge the tender of fifty dollars, from one of our most distinguished artists, towards the present republication of a portion of Burns's (London) Juvenile Series."

In another column will be found Dr. Muhlenberg's disclaimer of some slanderous and injurious statements which lately appeared in the Presbyterian in relation to St. Paul's College. That the editor of that paper should allow one of our injured brethren to vindicate himself in his columns is as much as we had reason to expect; though for his own sake we should have been pleased to see some expression of regret for the injustice which he has done.

Our clergy and church institutions are so often the subjects of such misrepresentations as those of which Dr. Muhlenberg complains, that we have long since become hardened to them. Many of these misstatements evidently arise from a want of information respecting our doctrines; but others relate to pretended matters of fact, and for these it is less easy to find an excuse. As a general rule we pass them unnoticed, lest, as they are too numerous to be particularly contradicted, the denial of one would be understood to imply an admission of the truth of many others which are not denied. We see no cure for the evil but time and patience.

Episcopal Visitation.—The Bishop has added an appointment for *Morrisania* to those within the time embraced by the appointments heretofore published, and many others for a subsequent period.

At a meeting of the Standing Committee of the Diocese of New York, held on the 7th inst., the *Rev. Samuel H Coxe, Jun.*, Deacon, was recommended to the Bishop for Priest's Orders;—and Messrs. *Theodore Babcock, David D. Flower*, and *Horace H. Reid*, were in like manner recommended to be received as Candidates for Orders.

Clerical Changes.

The Rev. Reuben Riley, having removed from this diocese to that of Maryland with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. Wm. Walsh having resigned his appointment as Missionary at Nashotah, Wis, desires his letters and papers to be directed to Newburgh, Orange Co., N. Y.

The Rev. Thomas S. W. Mott, having resigned the charge of the Church of St. John in the Wilderness, at Flat Rock, Henderson County, North Carolina, desires all letters and papers intended for him to be directed to Lenoir, Caldwell County, N. C., near which village he has taken up his residence.

Brunswick, Maine.

This has long been regarded as an important station for the establishing of an Episcopal Church. It is in a section of our country where we have only *five* well established Churches, and where, to show the necessities of the field, one fourth of all the Universalists in our country are found. It is also the seat of a flourishing College, and on that account possesses features of peculiar interest, and promises to exert a very extensive influence. Our services have been held there for about six months, and as the result of these services we have every encouragement to believe, that if a suitable place of worship can be obtained, we may gather an efficient parish. It is proposed to erect a small church there, for which nearly half of the sum desired has been subscribed in Maine. But for the rest, an appeal must be made to the Episcopalians of other Dioceses. The Missionary of the Station is now in the city, and will be very thankful to receive any contributions which the friends of the Church may be disposed to give in furtherance of the object. Whatever is left at this office, or with Mr. Stanford, will reach him.—*Communicated.*

Nashotah Mission.

At this interesting station there are now 17 students, five of whom are candidates for orders and licensed lay-readers: and several of the others, it is probable, will soon become so. There is a want of class books, Comments on the Scriptures, and necessary books of reference for their instruction. A hundred dollars to be thus appropriated would be money most usefully bestowed. Will not some persons interested in the good work of supplying the Western Dioceses with a native ministry, attached to the soil, contribute the few dollars which are desired? Any donation to be sent to care of T. N. Stanford, 139 Broadway.—*Communicated.*

We hope most sincerely that this and every like application in favor of the Nashotah Mission will be promptly and liberally responded to. It is a mission conducted on the soundest principles and abounding much more in labors than professions. Mr. Breck, who is at the head of it, is a man of much prudence and self-possession, and of indomitable energy, who will never abandon the mission until the Church abandons him. Knowing, as we do, the severe trials which he has had to encounter, we could not have blamed him if he had before this time been disheartened and turned from his purpose. He continues his severe and self-denying labors, however, almost alone, with as much freshness as when he first began them in company with others. We know that he has the prayers and sympathies of many Christian hearts, and we should be sorry if he had not full *proof* of the fact.

"A New Brunswick Churchman" has called our attention to a notice of Dr. Davidson's Sermons in a late number of the Presbyterian, which contains the following sentence: "On the delivery of these sermons, we understand several Episcopalians were so convinced by the arguments as to change their Church relations." The allegation here made or insinuated, which our correspondent contradicts in *very* strong language, seems to us to be rendered sufficiently improbable by the following extracts (furnished by the same correspondent) from Dr. Davidson's discourses. No Churchman who reads them will doubt that the effect of Dr. Davidson's Sermons was just what "A New Brunswick Churchman" describes it to have been:—

'The Presbyterian has often been a *persecuted* but never a *persecuting* church.'—(p. 6.) 'The ordinances of God's house hold but a secondary rank.'—(p. 6-7.) 'It is true we would not voluntarily cite the early Fathers. They are inconsistent with themselves, and *stuffed* with puerile conceits.'—(p. 8.) 'The Reformers well knew that if they did retain them (Bishops) they would prove a *curse* to the Church, clogs on the chariot of salvation.'—(p. 12.) 'Should the advantages of a Liturgy, &c. be dwelt upon, we have only to say that that touches not the question in hand.'—(p. 12.) 'Where is the arrogant dignitary among us, who can silence the humblest layman, and say to him as he would to a school boy, "*Sit down, sir, not a word, sir!*" with his regal *veto* nullify the recorded decisions of the whole ecclesiastical body?'—(p. 14.) Peter assumes no superior rank when he says, "The elders which are among you I exhort, *who also am an elder.*" This *savors* strongly of Presbyterian parity.'—(p 16.) 'It has indeed been alleged that Timothy was sole Bishop of Ephesus, but there is no foundation for the opinion.'—(p. 18.) 'It is remarkable indeed, that in the whole range of the New Testament, with its 27 Books and 260 chapters, specific and minute as the directions often are, we cannot find a solitary chapter, or part of a chapter, suitable to be read as a charge to a prelate at his consecration. It is a fact to which your special attention is invited, that prelatists are compelled to BORROW, on such occasions, passages which are in reality, by their own acknowledgment, appropriate only to the ordination of PRESBYTERS. * * * To such a pitiable destitution are they reduced as to be compelled to borrow from another service; and thus an IMPOSITION is practised upon the people every time a prelate is ordained, by reading for their warrant a selection from Scripture, which is no warrant at all.'—(p. 22.) 'In the small province of Caria, embracing a territory considerably less than that of New Jersey, over which there is but one "Lord Bishop" to claim jurisdiction, there were anciently no fewer than 31 Dioceses.'—(p. 25.) 'An appeal to the early Fathers results more favorably than otherwise to our claims.'—(p. 30.) 'Discipline is indispensable to the purity and efficiency of a Church—a representative government is therefore the wisest, in which the democratic principle has sufficient scope in electing the officers, while self-interest will ordinarily make choice of the most capable.'—(p. 35.)

To the Scholars of Trinity School, New York.

My Dear Children in the Lord,—I regretted that official duty compelled me to be out of town on the day of the late examination of your school, as I always greatly enjoy such occasions; and I have every reason from what I have heard of that examination, to think that it would have been very satisfactory and pleasing to me. If it would have been so from the interest always attached to your examinations, how much more from the unexpected and most gratifying "tribute of affection" which it was your intention to have then presented to me! I cannot tell you what were my emotions, my dear children, when on the day after my return, I received the splendid Bible, and the beautiful piece of penmanship, which you selected as your kind and most welcome present; the latter being recommended, too, by its poetical merit, and its just tribute to your excellent school.

I thank you for them most cordially—but especially do I thank you for the affectionate sympathy manifested in your letter, and the assurance it gives of your prayers in my behalf.

It has pleased our Heavenly Father to call me to a station in his Church full of care, anxiety, and labor, and not seldom involving its holder in the sorrow and trouble to which you refer. But there is much of mercy mingled with all this. He has blessed me with a kind and affectionate flock; among whom I find perpetual calls for thankfulness and encouragement in my devotion to their spiritual good. Your letter and its accompanying tribute of affection, constitute a case in point, which goes truly home to my heart. Again I thank you, my dear young friends, and devoutly pray for God's choicest blessings upon you. May you, by his grace in Jesus Christ, so effectually read, mark, learn and inwardly digest, the great and precious truths of those Holy Scriptures, of which you have presented me so beautiful a copy, that truly united to the Saviour therein revealed, and faithful in your connection with the Church which He has therein set forth as the witness and keeper of Holy Writ, and the divinely appointed medium of communication between Him and His people, you may adorn His Doctrine by the piety and virtue of the Gospel, enjoy the peace and gladness of heart which they only can give, and be finally received, through His merits, to the eternal reward of good and faithful servants.

As means to this end, make faithful use of the advantages extended to you, by what you justly term the "noble and benevolent institution" to which you belong as pupils, and by the Church with which it is connected, as her hand-maid in the training of her children. Never forget that it is a great blessing and privilege to belong to a *Seminary of the Church.* Always aim at cheering and encouraging the hearts of your instructors and pastors, by letting them see that you are duly sensible of the kindness and value of their labors in your behalf, and are duly profiting by them; and by remembering them in your prayers, that God may direct, sustain, and prosper them in their holy and important duties.

I ought to say before closing, that I have been very anxious to address you at an earlier period; but every day since my return, until this day, has imposed upon me the necessity of such long absences from home as to have rendered it impracticable.

And now, my dear children, unto God's gracious mercy and protection I commit you. The Lord bless you and keep you! The Lord make his face to shine upon you, and be gracious unto you! The Lord lift up His countenance upon you, prosper you in your studies, and in your pursuits in after life, and give you peace, joy, and happiness both now and evermore.

From your affectionate
father in the Lord,
BENJ. T. ONDERDONK.

New York, May 2d, 1844.

Pastoral Letter,

To the Rev'd the Clergy of the Diocese of New Jersey.

Dear Brethren,—The people of the State of New Jersey, as you know, have authorized, by their representatives, a CONVENTION, to frame a Constitution for the government thereof; and have elected their delegates to the same, who are to assemble in Trenton, for the discharge of their important duty, on Tuesday, the 14th day of May. It is the greatest of all secular trusts. Upon their fidelity and wisdom, the welfare of the present, and every future, generation of our people must essentially depend. It is from God, that wisdom and fidelity must come. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." "Except the Lord build the house, their labor is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain." If the Apostle, that rulers might rule well, and the people "lead a quiet and peaceable life, in all godliness and honesty," would have "supplications, prayers, intercessions, and giving of thanks, be made for all men," but, most especially, "for kings, and for all that are in authority"—a precept acted out in every Liturgy of every land, through every age—it surely is not less incumbent upon us to pray for those who have in charge from us to embody, for our use, the fundamental principles of government, and lay the ground-plan of the laws by which our rulers shall be ruled.

I deem it, therefore, my official duty to exercise the authority committed to "the Bishop of each Diocese," "to compose forms of Prayer, or Thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese, whose duty it shall be to use such forms in his Church, on such occasions." I accordingly transmit to you the prayer which follows, to be used, at "morning and evening service," next after the "prayer for Congress," or, in the place of it, after "their session" shall have ended; beginning with Sunday, the twelfth day of May, and continuing so long as the meetings of the Convention above named shall continue.

My reverend brethren will remember, that the first prayer, in the first Congress, was offered by a ministering servant from our altars; and that the venerable Bishop, who so long presided in the councils of the Church, and through whom so many in our apostolic line received the grace of their apostleship, long served as Chaplain to that honorable body. And, while they are ever faithful in teaching, with St. Paul, that, 'the powers that be are ordained of God;' and, therefore, that 'whosoever' 'resisteth the power, resisteth the ordinance of God,' they will be careful, I am sure, to 'submit' themselves 'to every ordinance of man, for the Lord's sake."

Affectionately and faithfully,
your brother and servant in Christ,
GEORGE W. DOANE,
Bishop of New Jersey.

Riverside, May 2, 1844.

Prayer for the Convention.

Almighty God, the Ruler of nations, and the Preserver of men, we humbly beseech Thee, as for the people of this State, so especially for their Convention, appointed, in Thy providence, to frame a Constitution for its civil government; that, looking unto Thee, as the Source of all authority, and the Dispenser of every good, Thou wouldest be pleased to direct and prosper all their consultations, so that, well defining the respective rights and duties of men, and wisely ordering every social interest and institution, they may lay the foundation of just and equal laws, and make provision for the peace, prosperity, and happiness, of this, and every future, generation. Inspire them, we entreat Thee, to this end, with that true wisdom which cometh from above, and keep them in Thy holy faith and fear, that they may approve themselves good servants before Thee, and that Thy blessing may descend upon their handiwork, to make it prosperous and perpetual. And, forasmuch as, without Thee, nothing is strong, nothing is holy, and they alone are freemen whom Thy Son makes free, extend among us the light of His Gospel, and establish the foundations of His Church, till all shall know and worship Thee, and there shall be but one fold, under one Shepherd, Jesus Christ, our Lord. *Amen.*

Canon XLVII.

Of Forms of Prayer or Thanksgiving for Extraordinary Occasions.

The Bishop of each Diocese may compose forms of prayer or Thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his Diocese, whose duty it shall be to use such forms in his Church, on such occasions. And the clergy in those States or Dioceses, or other places within the bounds of the Church, in which there is no Bishop, may use the form of Prayer or Thanksgiving composed by the Bishop of any Diocese. The Bishop in each Diocese may also compose forms of Prayer to be used before legislative and other public bodies.

Diocese of Florida.

The Journal of the Sixth Annual Convention of the Protestant Episcopal Church in this Territory, held in St. John's Church, Tallahassee, on the 27th and 29th of January last, has just come to hand. From it we gather the following items of intelligence of the Church in this Diocese.

The Convention was opened after Morning Prayer by the Rev. A. Bloomer Hart, rector of Trinity Church, Appalachicola, and a sermon by the Rev. Josiah Perry, rector of St. Paul's Church, Quincy. The Rev. A. Bloomer Hart was elected President, and the Rev. W. H. C. Yeager, Secretary of the Convention.

Treasurer of the Convention, Turbutt R. Betton.

Standing Committee: Clergy—Rev. Messrs. A. Bloomer Hart, David Brown, Josiah Perry, Wm. H. C. Yeager. Laity—Messrs. Francis Eppes, Turbutt R. Betton, J. H. Randolph, James H. Gimble, Thomas P. Randolph. Delegates to the General Convention: Clergy—Rev. Messrs. A. Bloomer Hart, D. Brown, J. Perry, and W. H. C. Yeager. Laity—Messrs. Bryan Croom, William Marvin, Isaac H. Bronson, William G. Porter.

It was unanimously resolved by the Convention, that the Rt. Rev. Stephen Elliott, D. D., Bishop of the Diocese of Georgia, be invited to take the Episcopal charge of the Diocese of Florida, and that on his acceptance of the same, the Diocese be placed under his full Episcopal charge and authority.

The number of clergy officiating in the Diocese is eight; parishes nine.

The following extract from the Report submitted by the committee on the state of the Church, exhibits the present general condition of the Diocese.

"From the returns of the different parishes we present the following statistical statement:

"Baptisms in six parishes, (adults 15, children 76,) 91; Confirmations in four parishes, 23; Communicants in six parishes, 157; Marriages in seven parishes, 27; Burials in six parishes, 35; Sunday Schools in three parishes, (Scholars,) 133.

"This estimate will be found, upon comparison not to vary materially from that presented to the last Convention two years ago, and considering the destitution of the Church in Middle Florida during that period, and for a year previous, there is great cause for thankfulness. The Church in Quincy, previous to December last, had been without a pastor for three years—that of Mariana has never been able to procure even the services of a missionary, and the Church of St. John's in Tallahassee was vacant fifteen months before the arrival of the present pastor. It was during this long and sad vacation, when the churches of Quincy and Tallahassee in particular, so long deprived of the ministry of the word and sacraments, were not only depressed, but threatened with serious defection, that the Standing Committee of the Diocese, in the hope of re-animating the dispirited friends of the Church, resolved to invite the Rt. Rev. Stephen Elliot, Bishop of Georgia, to visit the churches of the Middle District of Florida. This invitation was accordingly extended in the month of March, 1843, and met with a prompt and cordial response; but from the previous engagements of the Bishop, extending throughout the spring and summer months, his visit was necessarily deferred until the autumn of the year. In the month of December last, he arrived in Tallahassee according to appointment, and thence proceeded on his visitation to Monticello, Quincy and Apalachicola. It would be saying little indeed to add, that the visit of this beloved Bishop of the Church, has already been followed by results more than equal to the sanguine anticipations of the Standing Committee. In Monticello the friends of the Church have been incited and encouraged to progress with renewed vigor in the good work which they had already undertaken; and in Tallahassee and in Quincy and in Apalachicola, the deep interest excited by this eloquent and faithful preacher of the Gospel of Christ is, we humbly trust, a bright earnest of the rich harvest, which, with God's blessing upon the work, will yet crown the labors of a self-sacrificing ministry in this hitherto destitute and difficult portion of the Lord's vineyard."—*Southern Churchman.*

From the Presbyterian.

A Disclaimer.

Mr. Editor,—My attention has just been called to a communication in your paper of March 30th, signed J.;—to which, in justice to myself and others, I am bound to reply.

The professed object of the writer is to warn Presbyterians of the sinfulness of sending their children to schools of a certain description; of which, he singles out St. Paul's College as "a specimen." Of this, I make no complaint. He certainly has a right to warn his Presbyterian brethren against my school, or any other, which he thinks dangerous to their children, as distinctly and publicly as he sees fit. But he has no right to predicate his warning upon a ground which is *not true*, and which is calculated to alarm Episcopalians quite as much as Presbyterians; indeed, much more, since very few of the latter, as far as my experience has gone, expose their children to the influence of "Church schools." In this respect they have hitherto been more consistent than Episcopalians.

St. Paul's College professes to be a school of the Protestant Episcopal Church, and to train its pupils in the principles of that Church.—Whereas, your correspondent places it in a class of schools which he says are "*nominally* Protestant," in which "the insidious enemy of evangelical religion has manifested itself," and in which "all the observances and opinions of the teachers favor Romanism." This is bold indeed—but not more bold than false. The writer who does not hesitate to make charges of so serious a nature, and so injurious in their consequences, ought to be prepared to substantiate them, and that I now call upon him to do. I ask him to give, in his own name, his authority for his assertions. Were I to suffer them to pass unnoticed (they should not have been unnoticed so long, had I seen them before) the world would justly regard me as admitting their truth. Unpleasant, therefore, as it is, to write in this manner, I have no alternative.

Your correspondent has made a number of extracts from the Journal of St. Paul's College, relative to some of the usages of the chapel; but for what purpose, does not exactly appear, for he says that he has "no wish to indulge in denunciations of all those forms as if they were literally Popish." Why then does he adduce them in connexion with his charge of Romanism, or nominal Protestantism? Why does he make such a catalogue of them if they be not proof in point? Does he mean that while the form referred to are not "*literally* Popish," they are such in *spirit?* If so, he should have prefaced his accusation with his own definition of Popery, which perhaps would have prevented all cause for complaint. Or, did he not make the quotations, well knowing *what they would pass for with his readers;* While he saved himself by not pronouncing decidedly upon their character, had he no hope that to others they would appear sufficiently "Popish," and so he would *seem*, at least, to make good his ground? This may not have been his design, but such no doubt has been the effect.*

Further, with regard to most of the passages extracted from the Journal, I beg leave to observe, that, being given in disjointed paragraphs, they do not convey a just impression of their original intention. They look as if we were anxious to proclaim our practices to the world; whereas, they are part of an article wholly defensive and explanatory, and written only for the satisfaction of those of our friends whose minds had been disturbed by strange reports of the matters in question. This is the avowed purpose of it, and explains why so much is said on things of very inferior moment. Your correspondent makes me admit that they are *childish*. What I did admit, was, that rather than have them called Popish, I was willing they should be considered "even *childish*." Whether, however, they *are* childish, and calculated "to foster an unmanly religion," let those be judges who years ago were accustomed to them in their youth, and are now acting their part in the Church or in the world.

'J.' speaks of our 'Patron Saint.' This is his own language. But I forbear to continue these corrections as I might. My object in asking a place in your columns, which, I am sure in justice you will not refuse, is to repel the injurious accusations of your correspondent. I repeat, sir, St. Paul's College is a Protestant school. The pupils are carefully instructed in the Protestant faith. I deny that it is but "*nominally* Protestant," or that any "insidious enemy of evangelical religion has manifested itself in the school," save alas! that which is ever present in our corrupt nature. I deny that "the observances and opinions of its teachers favor Romanism." Similar charges, I am aware, have been made in private, but this is the first time, so far as I know, that they have appeared publicly in print. I therefore meet them with equal publicity, and call upon your correspondent, as an honest man, and one not meaning to wound his neighbor in the dark, to state on what evidence, either from testimony or personal knowledge, he has felt warranted in making them.

I am, Mr. Editor, very respectfully, your obedient servant, W. A. MUHLENBERG,
Rector of St. Paul's College.

College Point, N. Y., April 22, 1844.

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* In the single number of the Journal from which he quotes, there is enough to convince him that he must be mistaken in his inferences, unless he is bent on making out his case.

☞ A YOUNG MAN, a Candidate for Orders, left the residence of a friend in Duchess county, in February last, for the avowed purpose of travelling on foot to Canada. No intelligence has since been received of him, and it is feared that he may be afflicted with aberration of mind. He is of small stature, and was dressed in black with a dark colored surtout, and sometimes exercises himself in writing poetry. Any information respecting a person of the above description that may be communicated to the office of the Churchman, will be gratefully received by his afflicted parents and friends.

The Gospel Messenger, of Utica, and the Church, of Coburg, Canada, may serve the cause of humanity by giving the above one or two insertions.

Calendar.

May.

12. Fifth Sunday after Easter, or Rogation Sunday.
13. }
14. } Rogation Days.
15. }
16. THE ASCENSION OF OUR LORD JESUS CHRIST.
19. Sunday after Ascension-Day.
26. WHITSUNDAY.
27. Monday in Whitsun-Week.
28. Tuesday in Whitsun-Week.
29. }
30. } Ember Days.
31. }

June.

1. Ember Day.
2. TRINITY SUNDAY.
9. First Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Second Sunday after Trinity.
23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

Diocesan Record.

Bishop Onderdonk's Appointments for Visitation.

Fifth Sunday after Easter, or Rogation Sunday, May 12, A.M., St. John's Church, *Troy;* 4 P.M. St. Luke's Chapel, West Troy, *Albany County.* Rogation day, Tuesday, 14, *Schenectady.* Ascension Day, Thursday, 16, Port Jackson, *Montgomery County.*

Sunday after Ascension Day, May 19, Garrettsville, *Otsego County.* Wednesday, 22, Little Falls, *Herkimer County.* 23, Fairfield. 24, Norway.

Whitsunday, May 26, Johnstown, *Fulton County.* Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County.* Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County.* Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany,* Ordination A. M., Confirmation, P. M.

Second Sunday after Trinity, June 16, A. M. St. Andrew's Church, *New York;* 4 P. M. Morrisania, *Westchester County.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Tuesday, July 2, Portchester, *Westchester County,* Consecration A. M., Confirmation P. M.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.* Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Wednesday and Thursday, July 17 and 18, St. Paul's College, College Point.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County;* 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Tenth Sunday after Trinity, August 11, Hampton, *Washington County,* Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 13 and 14, *Essex County* Mission.

Eleventh Sunday after Trinity, August 18, Pleasant Valley, *Duchess County.* Tuesday 20, Lithgow.—Thursday 22, Patterson, *Putnam County.*

Sixteenth Sunday after Trinity, September 22, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

☞ The Thirteenth Anniversary of the New York Protestant Episcopal City Mission Society, will be celebrated at St. Thomas's Church, on Sunday evening, the 12th inst., the services to commence at half past seven o'clock. The Annual Report of the Board of Managers will be presented, and a collection will be made in behalf of the funds of the Society.

May 11, 1844. WM. MULLIGAN, Sec'y.

BISHOP BURGESS.—KEMPER COLLEGE.—Copies of the Life of the Rt. Rev. Dr. Burgess, late Bishop of Salisbury, are for sale, at 20 John street, and at Stanford & Swords, 139 Broadway, for the benefit of Kemper College; having been generously sent to this country by the author, for this object.

Purchasers will secure a well written biography of one of the most eminent scholars and theologians of the age, and at the same time aid an important infant Institution of the Church in the west. J. D. C.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
May 11, 1844. 72 Murray street.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. May 11, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
May 11, 1844. 296 East Broadway.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 1st inst., has received the following contributions:

From Grace ch, Galena, Ill, Rev J De Pui, $12; monthly offerings, Calvary ch, Brooklyn, L I, Rev W H Lewis, rector, for missions in Illinois, $17; through E Wilcox, Esq, R A in Phil, Palm Sunday collection, St Luke's ch, Germantown, Rev J Rodney, half, $24; Ladies' Association of the same, half, $26; J R J, half, $12 50; Trinity ch, Washington, D C, Rev H Stringfellow, rector, Easter offerings, half, $129 25; Female Missionary Society of the same, $50; Trinity ch, Southwark, Phil, $75; Female Sunday school of do, $56 50; Male, do, do, $20; female infant, do, all per Rev Dr Coleman, rector, $5—$398 25; through Benj Howard, R A in Boston, from Trinity ch, being part of quarterly collection, $100; do, do, St Paul's, of which $8 is for Illinois, and $13 50 for Western Missions, $30 50—$130 50; St Ann's parish, Essex co, Va, half, $18 87; Farnham parish, Essex co, Va, half, $20 22; through N R Middleton, R A in Charleston, Female Working Society of St Michael's, $50; Palm Sunday collection in Trinity ch, Columbia, $50; do, do, St David's, Cheraw, $14; St John's, Berkley, for Western Missions, $20; Trinity ch, Society Hill, $10; donations of Mrs A E Clarkson, $25; St John's chapel, Hempstead, $1 87½; All Saints', Waccamaw, $50; Palm Sunday collection, Ch of the Messiah, North Santee, $4 17; St Andrew's, Rev S Hanckell, $10; St Paul's parish, do, $38 10; St Luke's, Rev A Woodward, $8 22; St John's ch, St John's Island, $34 81½; Ch of the Holy Trinity, Grahamville, $21 10; St James's ch, St James's Island, $7; a student in South Carolina College, Columbia, S C, $5; Palm Sunday collection, Christ ch, Greenville, per Rev. C C Pinckney, $15—$364 28; from St John's ch, Georgetown, D C, Rev C M Butler, rector, half, $25 50. Total, $986 62.

THOMAS N. STANFORD, Treasurer,
May 8, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 1st inst, has received the following sums:

Through E Wilcox, R A in Phil, Sunday school of St Mark's ch, Lewistown, for Africa, $2 30; 2d instalment for education of E W Hall, Africa, $20; St Luke's ch, Germantown, per Rev Mr Rodney, collection, Palm Sunday, half, $24; Ladies' Association of do, half, $26; J R J, half, $12 50; Jacob P Donaldson, 3d year's payment for education of boy in Africa, $20; Trinity ch, Washington, D C, per Rev H Stringfellow, rector, Easter offerings, half, $129 25; do, do, for press, Africa, $17; do, Female Missionary Society of same church, for press, $50; do, do, do, China, $35—$231 25; Rev George Adie, Leesburgh, Va, per Rev H Stringfellow, for press, $15; from Z Lock, treasurer, Church of the Epiphany, Phil, for Greece, $117 28; family of Milton Smith, for Sarah Lloyd Smith, Africa, $20; Female Sunday school, Ch of Epiphany, for beneficiary in school, Greece, annual, $80; from the same, for Sarah C Potter and Caroline Rand, in Africa, $40; Male Sunday school, for support of S H Tyng and William Bryant, Africa, $40; George W Taylor, Treasurer of Com Appropriation, St Andrew's, Phil, per M R Herman, for Africa, $10; Trinity ch, Southwark, per Rev Dr Coleman, $75—$733 33; Easter offerings, Trinity ch, Washington, D C, Rev H Stringfellow, rector, for Texas, $15; Female Missionary Society of same church, for Texas, $35 75; a friend in R I, for Mardin, $5; through Rev Dr Savage, from J P Ingle, Christ ch Sunday school, Washington, D C, for support of a boy in Africa, $20; Mrs Ingle, for the press, $10; Theological Seminary, Va, through Mr Meredith, for the press, $20; Rev George A Smith, Alexandria, D C, for the press, $30; Mrs Mary F Lippitt, for support of M F Lippitt, Africa, $6; per H Trescott, Esq, R A in Charleston, Trinity ch, Columbia, Palm Sunday collection, $50; St David's, Cheraw, Palm Sunday collection, $14; St John's, Berkley, from Rev C Wallace, $10; Trinity ch, Society Hill, $8 20; Mrs E A Clarkson, $25; St John's chapel, Hempstead, $1 87; do, for China, $5; Ch of the Messiah, North Santee, Palm Sunday collection, $4 16; St Andrew's, ch, $10; Church offerings, St Paul's, $27 75; do, do, for China, $8; a member of St Paul's ch, $25; colored congregation, St John's ch, St John's Island, for Africa, $2 38; children of do, do, for education of a boy in China, $7; congregation of St John's ch, St John's Island, for China, $20 50; do, do, for foreign missions, $30 81; Easter offering of a member of Christ ch, Greenville, $25; Ch of Holy Trinity, Grahamville, $40; St James's ch, James's Island, $4; a student in South Carolina College, Columbia, S C, $5—$323 67; through B Howard, treasurer Massachusetts Missionary Society, St Paul's ch, Boston, part collection, viz, for the Jews, $6; Syria, $8; Africa, $149; foreign missions, $23 50; Grace ch, for Dr Savage, Africa, $3 75; Mr Southgate, Constantinople, $5—$195 25; St Ann's parish, Essex co, Va, per Rev J P Mc Guire, half, $18 87½; South Farnham parish, per same, half, $20 22½; St John's, Providence, R I, Rev N B Crocker, rector, for use of Miss Elizabeth Rutherford, Missionary to Africa, $300; St John's, Georgetown, D C, half, $25 50; Missionary Society of Sunday school of the same, for education of Lorenzo Thomas, $10—$35 50. Total, $1768 60.

J. SMYTH ROGERS, Treasurer,
New York, May 8, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From David A Traver, of Clinton, by the hands of Rev Dr Sherwood, a donation, $2 50; Rev Robert W Harris, annual, $2. Total amount, $4 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 8, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From "a friend," donation, $2; Zion ch, Wappinger's Creek, Rev Geo B Andrews, $2; Mrs Robert Bartow, annual, $1; Zion ch, Rome, Rev S H Battin, $1 50. Total amount, $6 50.

This Society very much needs the liberal bounty of Episcopalians—a collection in each of the churches, that have not contributed this year, would be most kindly welcomed, and enable the Society more widely to extend their valuable Tracts to the destitute.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 8, 1844.

Contributions for the gratuitous distribution of the Sailor's Manual, have by the subscriber been received as follows:

From Mrs Banyar, $10; Mr Lowndes, of Brooklyn, $1; Mrs J T Irving, $2; Gabriel Furman, Esq, $3; Mrs John Webb, $2; Mrs Drake, $5; J S $3. Total amount, $26. T. C. BUTLER.

May 8, 1844.

A FUNERAL SERMON,

On the Death of the Rev. Arthur Carey.

Just Published.

THE JOY OF THE SAINTS, a discourse on the third Sunday after Easter, A. D., 1844. Being the first Sunday after the intelligence of the death of the Rev. ARTHUR CAREY, A. M., an Assistant Minister in the Church of the Annunciation, New York. By the Rev. SAMUEL SEABURY, D. D., Rector of said Church. JAMES A. SPARKS,

May 11. Churchman's Bookstore, 109 Nassau st.

A GOVERNESS WANTED.

A LADY qualified to instruct a gentleman's four daughters in the several branches of polite education, including Latin, French and the Piano, may hear of an eligible situation at the South, by addressing "X. H." at the Churchman office. None but well qualified persons, who can give unexceptionable references for character, need apply. April 27—3t

A FAMILY occupying a pleasant and commodious house in the vicinity of St. Bartholomew's Church, would like to receive as boarders, a Clergyman and his wife, or two or three persons of similar character.—Every pains will be taken to secure to them the comforts of a home. Address B, office of the Churchman.

April 27.

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE Pew No. 97 Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate.

Apply to GEO. C. REEDE, Twentieth street, second house east of Broadway, south side.

May 4—3t

A PEW IN ST. PAUL'S TO LET.

A FRONT Pew in the South Gallery of St. Paul's Chapel, No. 158, to let. Inquire of the Sexton, or at this office. April 13.

SITUATION WANTED as Sexton, by an American, who can give the best of recommendation as to qualification and respectability—is capable of taking charge of a first class Church—is an Episcopalian. Please address a line to "Church" at this office.

May 4.—3t

NEW ENGLISH THEOLOGICAL WORKS.

Recently Imported.

MARSDEN'S Discourses for the Festivals of the Church of England, 8vo. $3 75.
Grant's Missions to the Heathen—Bampton Lectures, 1843, $3 25
Warter's Plain Practical Sermons, 2 vols., 8vo. $3
Cattermole's Literature of the Church of England, 2 vols., $8
Morrison—The Protestant Reformation in all Countries, 8vo. $3 75
Sermons by Thos. H. Dibdin, D.D., 8vo. $3 75
Sermons by Rev. Francis Goode, 8vo. $3 50
James's Treatise on the Corruption of Scripture, Councils and Fathers, 8vo., new edition, $3 75
Uhden—The Anglican Church in the 19th Century, 8vo. $2 75
Page—The Position of the Church of England in the Catholic World, 8vo. $2 75
Theodoret's Ecclesiastical History, 8vo. $2 50
Sozamen's Ecclesiastical History, 8vo. $3
Fuller's Moderation of the Church of England, 8vo. $3 25
Waterland's Complete Works, Oxford edition, six vols. $20
Browne's Chronology of the Holy Scriptures, 8vo. $6 50
Library of the Fathers Translated, 15 vols $45
Bishop Andrews' Sermons, 5 vols., 8vo. $14
Hook's Sermons on various subjects, 8vo. $3
Brogden's Illustration of the Liturgy, 3 vols. $8
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CONTENTS.

1. Prof. Stuart on the Lord's Supper—concluded.
2. Life of Aristottle. By Prof. Park—concluded.
3. The Early History of Monasticism. By Prof. Emerson.
4. Theological Encyclopœdia and Methodology. By Tholuck.
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HENRY M. ONDERDONK, having removed from No. 4 to No. 25 John street, between Broadway and Nassau, would respectfully inform the members of the Episcopal Church, that he intends to continue, as heretofore, the Publication Business, and in addition thereto, to devote his attention to all other matters in his line.

Theological, school, and standard works generally for sale, and all orders for publications, both domestic and foreign, attended to, at the lowest market price. A good assortment of stationary constantly on hand, and Printing and Binding neatly executed.

May 4—3t

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REFERENCES.—Rev. Wm. G. French, Milford, Con.; Rev. F. Stanley, Princess Anne, Md.; G. W. Berrian, Quincy, Ill.; Dr. J. S. Oatman, N. Y. City; Dr. E. Cone, Westbrook, Conn. April 27—4t

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April 27—4t

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THE Rev. C. H. WILLIAMSON, pastor of the Second French Episcopal congregation in New York, and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

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April 6, 1844.—yly

SCHOOL.

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MISS ADAMS'S SCHOOL FOR YOUNG LADIES, AT JAMAICA, L. I.

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April 20—tf

JUST PUBLISHED.

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For sale by J. A. SPARKS, Churchman Bookstore, No. 109 Nassau street, Stanford & Swords, Appleton & Co., T. J. Crowen, 633 Broadway, and at the store of the publisher, 84 Maiden Lane. April 20—6t

The Churchman.

From the Church Magazine.

The House of God.

BY J. B. BRODRICK.

Oh! the house of God! where our fathers trod
With fear its hallowed grounds;
'Tis a reverend place, for there the grace
Of God in its home abounds.

'Tis there His praise as in ancient days
We sing in a holy strain;
'Tis there we know as onward we go
This world to be passing vain.

Does the joyous bell with its sweet notes tell
Of sorrow, grief, or pain?
Oh no! those chimes in their holy rhymes
Bid the Christian joy again.

Six days of toil—that mortal coil
By sin around us cast—
Have passed away; and the sacred day
Returned—our hope at last.

Then enter there its portals fair,
And gladly grant the time,
Our God demands at the sinner's hands;
To the sinner a boon sublime.

With earnest zeal now swell the peal,
And heartful praises give;
In prayer sincere declare the fear
Of God in your hearts to live.

And look around on that hallowed ground,
Where the dead in stillness lie;
And know that you, when your time is due,
Will be called to slumber by.

Whilst the worldling laughs, as the cup he quaffs,
Of sin with its deadly bane,
And those holy aisles with sin defiles,
Despite that sacred fane;

Lo, Christian, go, and on earth below
Meet God in his temple here;
The praises sing of your heavenly king,
And his word with gladness hear.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. XII.

OBJECTIONS TO THE SCRIPTURAL ARGUMENT CONSIDERED.

Of all the objections brought against Episcopacy the one which exerts, probably, the greatest influence in exciting prejudice and thus preventing a candid examination of its claims, is the charge of "exclusiveness." It is therefore incessantly dwelt upon by those who oppose our doctrine, and is reiterated in every possible form of angry reproof and bitter denunciation. Nor are these the only weapons employed, but even scurrilous language and low ridicule are taken up, and in a spirit of sacrilegious levity thrown at the honest convictions of men, granting them to be erroneous or prejudiced, yet still *honest convictions*, upon subjects sacred in their estimation, and which, therefore, no man of generous and dignified and well regulated sentiments could thus assail. Seldom is this charge advanced in the temper of a mild and Christianlike expostulation, and still more rarely is it maintained by calm dispassionate argument.

Why is it that the advocates of Episcopacy are thus dealt with? Is it because others are "more in number and we the fewest of all people," (Deut. vii. 7,) an insignificant denomination among more powerful, intelligent, and pious religious communities, as is often asserted? Our insignificance surely ought to be our protection, and the best reproof of our arrogant claims would be to let them pass unnoticed. Or is it because other denominations exhibit a larger amount of spiritual zeal in their efforts to convert sinners, and Episcopalians, the victims of a cold and formal system, must be roused from their lethargy by a contrast so unfavorable to them? Now while we can by no means assent to the distorted estimate which human vanity is sometimes tempted to make of its own righteous deeds, we cannot enter into self-defence upon this subject—we certainly have no zeal and piety to make *a boast of*—we have no sympathy with the spirit which says, "I am holier than thou"—"God I thank thee that I am not as other men." When we look at the spiritual privileges which the great Head of the Church has vouchsafed to extend to us, and compare with them our manifold deficiencies, we are little disposed to set up any claim to "exclusiveness" in piety.

But "exclusive," so far forth as this word implies firmly maintaining the rights of the Church, and carefully protecting the purity of its Apostolical ministry, we certainly must confess that we are.

Let us then examine the nature and force of the objection which this course of proceeding on our part has raised up against us.

The doctrine we contend for is called "exclusive" and "uncharitable" because it relates only to a point of "form," a "non-essential," a "mere matter of discipline." Now this is the very question in dispute. In our sober and deliberate judgment, as instructed by the word of God, we cannot esteem the constitution of the Christian ministry a matter of "form," a "non-essential." We produce what we believe to be Christ's direction and the Apostolical practice under it, to show us in what manner his ambassadors are to be authorized to speak in his name, and to administer his sacraments. His direction thus conveyed is to us a law—"an ordinance which may not be broken."

We feel under sacred obligations to receive the *whole* word of God as our rule of faith and practice. We do not esteem ourselves either authorized or competent to select a certain number of doctrines and precepts and elevate them into the rank of "essentials," and cast aside other large portions which speak to our minds and consciences in no obscure or doubtful terms, as less profitable and less obligatory. In our view "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

Now it is without doubt possible that we may be in error upon this point, but we must be very fully convinced that this is the case before we can relinquish our ground. With us it is a cherished principle that we keep ourselves in the attitude of humble attention before the word of God, ever saying, as we consult its pages, "Speak Lord, for thy servant heareth," and while ever striving in weakness and infirmity to obey all positive commands, not daring to resist what we esteem the clear intimations of the Divine will.

As we have received these intimations concerning the constitution of the Church and the organization of its ministry, so we hold them. They are to us substance, not show—reality, not form; and should we hold them in light estimation, it would be to us as though we should cast dishonor upon the "Church of God, which he hath purchased with his own blood," and upon the sacred office of those "whom the Holy Ghost hath made overseers to feed that Church." (Acts xx. 28.)

Such being our conscientious belief of what the Scriptures teach, how can we be justly accused of "exclusiveness" or want of charity for professing this belief and defending it? Except indeed as this accusation may be brought against all those who express their faith in any particular truth. Truth is, in its very nature, and by absolute necessity, exclusive; it contradicts and pronounces to be error whatsoever is opposed to it. And when in relation to any subject a man affirms that his opinion is right, he virtually declares that those who hold the opposite opinion are wrong. And moreover it is not in his power to change the relative position in which these opinions stand to each other.

If, however, he advocates his own views by unfair methods, or in a spirit of bigotry, or with an unchristian temper, then, on this account, and not because of the opinion he honestly maintains, may he be charged with "exclusiveness" or want of charity. But if on the other hand "he speaks the truth in love," (Ephes. iv. 15,) let not the exclusive character of this truth be charged upon him. If it be not God's truth, convince him that he is in error, and then, if indeed a follower of Christ, he will abandon his error. But if it be God's truth, it is God also who has made it exclusive, and "O man, who art thou that rebellest against God?" (Rom. ix. 20.)

Again, because a doctrine is exclusive in its bearing upon those who do not receive it, the inference cannot be drawn that it is therefore unscriptural. The Jewish Church was exclusive in an eminent degree, and that too in an external ordinance, but that ordinance was of God's own appointment. And the new covenant, if it abolished some rites and modified others by spiritualizing them, still preserved the principle of "exclusiveness." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—(John iii. 5.) "Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you."—(John vi. 53.) "There is none other name under heaven given among men, whereby we must be saved," but only the name of Jesus Christ. (Acts iv. 12.)

All denominations of Christians profess doctrines which they deem essential to the integrity of Gospel truth, and of course they exclude, as not holding this truth, such as reject these doctrines. Will any who maintain what is called the orthodox faith receive into communion those who deny the divinity of the Saviour and the doctrine of the atonement? Will the Baptist extend full Christian fellowship to one who has been baptized only in infancy, however in accordance with him upon other questions of doctrine? Certainly not; and why? Because there is a conviction in the one case that certain doctrines, and in the other that an ordinance, administered in a certain way, are essential parts of the Gospel system.

If then we believe that our doctrine in relation to the Church and our ordinance of a threefold ministry are also essential parts of the Gospel system, how are we more obnoxious than they to the charge of "exclusiveness?" To those who will insist upon preferring this charge against us, we must simply reply, "Therefore thou art inexcusable, O man, whosoever thou art, that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things." (Rom. ii. 4.)

But again it is said that our doctrine is justly "offensive" to all those religious communities that have rejected the Episcopacy, and even "unchristian," because in its consequence it "*unchurches*" them. That it is *justly* offensive we deny, except when it is put forward or maintained in an offensive manner, or made the occasion of needlessly wounding the prejudices of a weak brother. Then indeed, not the *doctrine*, but its injudicious or uncharitable *advocate*, is properly obnoxious to condemnation. Whether or not it is "unchristian" is, as I have said before, the very question in dispute.

Suppose the consequence of the position we assume in relation to the ministry be as is stated, and all that place themselves on non-Episcopal ground are thereby "unchurched," how are we accountable for this consequence, or how are we to ward it off? The essential principle of our doctrine is that man has no authority to modify the fundamental constitution of the Church, or frame a new commission to authenticate its ministry. If Christ has given the power of ordination to the Apostles and their successors, how can we dare to take it out of their hands, and establish another method by which the right to preach and administer the sacraments shall be conveyed to men?

While this doctrine manifests itself to our understandings and comes home to our consciences as a portion of God's revealed will, we cannot speak or practice otherwise than as we do. But let it be observed in this connexion that consequences are drawn from our doctrine which we by no means admit to be fairly deduced.

Do we narrow down the circle of salvation to those within the visible limits of the Church's fold? No, far be from us the sin of thus invading the sole prerogative of God. While we exalt the privileges of the Church and believe that Christ hath made it the depository of "exceeding great and precious promises," we yet maintain the comforting assurance that "in every nation he that feareth God and worketh righteousness is accepted with him." (Acts x. 35.) Doubtless it is the All-seeing God who alone can decide upon any individual case of departure from his appointed ordinances. Man may not dispense with them, but who shall venture to assert that the infinite mercies of our Heavenly Father are bound within them? No such assertion do we make. We believe "IN ONE CATHOLIC AND APOSTOLIC CHURCH," and but *one*, for the Gospel bears testimony to no other. We pronounce no judgment personally on those who separate themselves from the visible communion of this one Church. We remember the Apostolical admonition—"Who art thou that judgest another man's servant? To his own master he standeth or falleth."—(Rom. xiv. 4.)

But there is one other light in which this accusation of unchurching may be presented, that shows how unreasonable and unfounded it is. We attach to the words "the Church," "the ministry," "the sacraments," a definite meaning, and when we explain our views it is contended by some that our doctrine is superstitious and unscriptural.

For instance, to adopt an illustration from an author whom I have before quoted:—"The Church has ever maintained that baptism in the Apostolical community conveys the most exalted and unearthly blessings, and by consequence maintains that the unbaptized possess them not. But is it not a fact that all such persons totally reject the notion of there being any spiritual value in baptism? Does our uncharitableness, then, place them in a worse position than that which they voluntarily choose for themselves and resolutely defend? Surely we are rather taking a high view of our own privileges and grace in Christ, than in any degree depriving others of theirs. We leave them where they place themselves. And it seems hard to call this a want of charity. It is impossible to say that we are depriving of sacraments those who do not even pretend to them, except in form. It is strange and uncandid to say that we UN-church those who (in our sense of the word) do not even pretend to be Churches."—*Irons.*

With what justice, then, do such persons complain of our denying that they possess what, upon their own showing, they are anxious to discard? They will not surely refuse to us that privilege which they defend for themselves with commendable zeal, of reading and interpreting the word of God. We both acknowledge this to be the final authority in matters of religion. If the faith and practice we deduce from it be erroneous, that is our misfortune, or our sin, "if we handle the word of God deceitfully." (2 Cor. iv. 2.) Be that as it may, they have no better right to interpret "the law and testimony" for us than we have for them. The question, then, resolves itself into one of Christian freedom, and while we "stand fast in the liberty wherewith Christ hath made us free," (Gal. v. 1,) far be from us the disposition to interfere with the liberty of others.

While thus defending ourselves from these heavy charges, we would in conclusion humbly claim for our Church the possession and the manifestation of a very different spirit. Even they who accuse her of being "exclusive," "uncharitable," "unscriptural," and therefore place themselves without the pale of her visible communion, even they cannot deprive themselves of her blessed influences, or escape beyond the reach of her guardianship and care.

In every assembly of her faithful children the Apostolical exhortation is constantly obeyed, and "supplications, prayers, intercessions and giving of thanks are made for all men." (1 Tim. ii. 1.) And the Gospel hope of these her children, darkened and discouraged by no irreversible decree predestinating "a certain and definite number to everlasting death," can and does embrace all the fallen sons of Adam; and the incense of prayer ascends unceasingly for *all*, from altars erected to that "God our Saviour who will have all men to be saved and come unto the knowledge of the truth." (1 Tim. ii. 4.)

And in executing her holy office as the Divinely appointed guardian of "the truth," (1 Tim. iii. 15,) she will still keep, as she has ever kept, a faithful watch and ward over it. Though discord, error, and ever varying creeds are around her, with her the fundamental principles of that truth remain unchanged; and when in the conflict of opinions among those who have cast off her authority, "the faith" becomes confused, uncertain and well nigh lost, with her it shall be found again, perfect and entire, as "once delivered unto the saints." (Jude 3.)

During, then, her militant state here on earth, she prays for all, and watches for all, and labors for the salvation of all. And when at last, her holy work accomplished, she shall be summoned to leave this militant for her triumphant state in heaven, and all her assembled children risen from the dead, a glorious and countless multitude, with "those that are alive and remain, shall be caught up together in the clouds, to meet the Lord in the air," (1 Thess. iv. 13,) she doubts not that her company will be swelled by numbers without number more, "coming from the East, and from the West, and from the North, and from the South to sit down in the kingdom of God," (Luke xiii. 29.) and to join in her song to the Lamb, saying, "Thou art worthy—for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev v. 9.)

JONA. M. WAINWRIGHT.

March 29th.

Holy Days.

It has often been objected against the setting apart of such days as Good Friday, Christmas Day, and the like, that our Church seems thereby to limit the contemplation of particular doctrines to particular times and seasons. It is said, that the incarnation of Christ, his death, and his glorious resurrection, should be always conspicuously present before the mind; and that this consecutive order of subjects in our Prayer-book interferes with so desirable an object, and makes to be the duty of one day what should be the duty of the whole year. This objection, however, although plausible, is destitute of force. It is the signal advantage of these set days which our Church prescribes, that, so far from discouraging the consideration, at other times, of those great truths which they bring before our minds, they tend to strengthen and deepen our remembrance of them, and to give them a more permanent place in our thoughts. The grand essentials of the gospel, by being held up as the especial subjects of attention at one fixed season, are, owing to that very circumstance, only the more thoroughly rooted in the heart. Does not experience warrant this view of the subject? What person is there, for example, who, because he calls Christ periodically to memory at the communion table, thinks of Him the less in the intervals between these commemorative seasons? Who is there that becomes the less grateful to God for the mercies of his providence, because, on the day appointed by civil authority, he devotes an especial time to the work of thanksgiving and praise? Let any man consider the dulness and earthliness of spirit that so continually beset us, and he will find that this provision of our Church is one founded in the truest wisdom. The fundamental articles of the gospel thus passing successively before us, we are stirred up by the survey of them; and live upon them, during the rest of the year, with a more active faith, and with a livelier recollection.—*Bishop Eastburn.*

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The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale, Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. May 11.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

HENRY ERBEN,
Oct. 1—tf 172 Centre st., head of Canal st.

THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by
J. A. SPARKS, Churchman's Bookstore,
Jan. 27. 109 Nassau street.

TRINITY CHURCH CEMETERY,
AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

ST. MATTHEW'S HALL,
PORT COLDEN WARREN COUNTY, NEW JERSEY.

THIS institution, situated eight miles from Schooley's Mountain Spring, and fourteen from Easton, Pa., upon the turnpike road from Morristown to Easton, will be revived this Spring, as an English and Classical School, on Christian principles, for boys, under the care of the Rev. P. L. Jaques.

The situation of the building is remarkably pleasant and healthy, and the accommodations are ample. Mr. Jaques, who has had more than ten years' experience in constantly teaching, will be aided in the duties of the Hall, by a competent assistant. The boys will, in all respects, be treated as his own children; and their moral and religious principles will receive his especial attention.

The Hall will be opened for the reception of pupils, on the *first Monday* in next May. The year will be divided into two sessions, of five months each—allowing April and October for the spring and fall vacations. The terms will be from $130 to $135 per annum; the *half* of which, *will be required to be paid, each Session, in advance.*

Circulars, stating particulars, will soon be issued.

☞ *Reference.*—The Rt. Rev. G. W. Doane, D. D., L.L. D., Bishop of New Jersey; the Rev. Professor Ogilby, D. D., General Theological Seminary, and the Rev. C. H. Halsey, Sing Sing, New York; the Rev. W. Staunton, Morristown, N. J.; and the Rev. Frederick Ogilby, Philadelphia.

⁂ Apply to the Rev. Principal, at Hope, Warren County, New Jersey, until the first of April; and afterwards at the Hall, Port Colden. March 16—2m

TRINITY SCHOOL,
No. 76 Varick Street.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence	Sept. 1,	and end	Nov. 23.
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

CLASSICAL AND ENGLISH SCHOOL.
CONDUCTED ON CHRISTIAN PRINCIPLES.
No. 255 Greene street, next the corner of Waverley Place.

ON the first of May instant, the Rev. J. A. SPENCER, A. M., will assume the charge of this institution. It will be the aim and effort of Mr. S. to continue the course heretofore pursued, and (if possible) to give increased efficiency and activity to the various departments of instruction. The number of pupils being limited, there are at present only a few vacancies; early application is therefore desirable. Two or three boys could be received into the Rector's family.

REFERENCES.—The Rt. Rev. Bishop Onderdonk; Rt. Rev. Bishop Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Chas. Anthon, LL. D., Dr. Jno. Stearns, Dr. Edward Delafield, Louis Loutral, Esq., George T. Strong, Esq. April 6.

WESTPORT FEMALE SEMINARY,
FAIRFIELD, COUNTY, CONN.

MRS. LOUISA A. SMITH, Principal. The Summer Term of the year 1844, will commence on May first, and close October first.

Terms of admission $140 per annum, or $35 per quarter. For this sum the pupil is entitled to board and washing; for tuition in the English branches and French. An extra charge for Latin $5. For Music on Piano, with use of instrument, $12. Drawing, with use of patterns, $3 50. Payments quarterly in advance.

REFERENCES.—Rev. E. M. Johnson, Rev. B. C. Cutler and George Marvin, M. D., Brooklyn; Mr. Nelson Jarvis, 142 Broadway, New York; Rev. William Mead, D. D. and Rev. Edwin Hall, Norwalk, Conn.; Rev. H. Benedict and Rev. E. Bull, Westport. April 6—6w

CHURCHMAN'S LIBRARY.
(*Recommended to patronage by the Bishops of New Jersey, Pennsylvania, Maryland, and New York.*)

A SERIES of publications, original and from the English press, in Monthly Numbers of 56 octavo pages each, on fine paper, at $2 25 a year, payable, by city subscribers, on delivery of the numbers. Mail subscribers $2, or six copies sent to one address $10, enclosed in advance, to the Publisher. Postmasters are authorized to remit for periodicals. The following works will be embraced in the series:—

Southey's Book of the Church.
Williams on the Passion.
Williams on the Study of the Gospels.
Newman's History of Arianism.
St. Antholin's, or Old Churches and New, by Paget.
Bowden's Life and Pontificate of Gregory VII.
Lives of Eminent English Laymen, by Teale.
The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge.—Manning's Sermons.
Life of Wm. Wilberforce, abridged, by his Sons.
Travels in the East, by Rev. H. Formby, &c.

Number 5, of this periodical is now out, containing a continuation of Christian Morals, by Sewell.

J. R. DUNHAM.
Flemington, N. J., April, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hartt; Albany, Daniel Little; Providence, Samuel C. Blodget. April 27.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.
January 20.

PECK'S BOOKSTORE,
No. 158 Main street, (Exchange Buildings,)
WM. B. PECK, }
CHS. E. PECK, } Buffalo, N. Y.

CHURCH BOOKS published by James A. Sparks and D. Appleton & Co., constantly on hand, at publishers' prices. Jan. 20—6m

H. COLBURN,
BOOKSELLER, BALTIMORE, MD.,

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau street, New York, constantly on hand and for sale as above. Jan. 28.

JAMES A. SPARKS,
No. 109 Nassau Street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. March 30.

ORGAN MANUFACTORY,
Anthony Street, New York.

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

NEW ORIGINAL WORK.
This day Published,

THE CHRISTIAN INSTRUCTED in the Ways of the Gospel and the Church: In a Series of Discourses delivered at St. James's Church, Goshen, New York. By the Rev. J. A. Spencer, A. M., late Rector. One elegant volume, 16mo. of 370 pages.—Price $1 25.

This is the first volume of Sermons by an American Divine which has appeared for some years. Their style is characterized by clearness, directness, and force—and they combine, in a happy degree, solid good sense and animation. The great truths of the gospel are presented in a familiar and plain manner, as the Church Catholic has always held them, and as they are held by the reformed branches in England and America.

The Introduction contains a brief notice of what the Church is, how she is to be distinguished from the various surrounding sects, &c.; of the great value and advantages of the Liturgy, and also a succinct account of various Festivals and Fasts, and Holy Seasons; and to the Sermons are appended notes from the writings of Hooker, Barrow, Taylor, Pearson, Chillingworth, Leslie, Horsley, Hobart, and other standard divines, illustrating and enforcing the doctrines contained in them. The book is well adapted to the present distracted state of the public mind, to lead the honest inquirer to a full knowledge of the truth as it is in Jesus, and to give a correct view of the position occupied by the Church.

The following is the copy of a letter of recommendation, by the Right Rev. Bishop Onderdonk, of the Diocese of New York:—

"Having great confidence in the qualifications of the Rev. Jesse A. Spencer for pastoral instruction in the Church of God, from a personal acquaintance with him as an alumnus of the General Theological Seminary of the Protestant Episcopal Church, and as a Deacon and Presbyter of my Diocese, it gives me pleasure to learn, that in his present physical inability to discharge the active duties of the ministry, he purposes publishing a select number of his sermons. Nothing doubting that they will be found instructive and edifying to those who sincerely desire to grow in the knowledge and practice of the gospel, I commend them to the patronage of the Diocese; and this the more earnestly, as their publication may be hoped to be a source of temporal comfort and support to a very worthy servant of the altar, afflicted, at an early period of his ministry, with loss of bodily power to be devoted to its functions."

D. APPLETON & CO., Publishers,
May 4—2tis 200 Broadway.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

The Churchman.
EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.
It is published every SATURDAY for the Proprietors,
BY JAMES A. SPARKS,
109 Nassau-street, New York, UP STAIRS.

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

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